ENGLAND'S
Faithful MONITOR:

Being the WORKS of that Suffering Proteſtant, Mr. *STEPHEN HUSNANCE*, when under Exile and Confinement, in the Years 1685. and 1686.

Wherein Popery, *is briefly demonſtrated*
To be a Wicked Religion, by Scripture ſtated:
As Maſs, Popiſh Pardons, *and* Purgatory,
Praying to Angels, *Popiſh* Penance, *a Story.*
Worſhipping Images, and Merits, may ſee
In this book, are wicked, in every degree.
The Fundamentals of Religion are debated,
And the Proteſtant Religion *vindicated.*
Many Goſpel Truths this Book doth open,
I believed, and therefore have I ſpoken.
PSAL. 116. 10.
I will go in the Strength of the Lord,
I will make mention, as Scriptures record,
Of the Righteouſneſs of Chriſt alone
By Faith, without which Salvation, none.
PSAL. 71. 16.
Goſpel Worſhip, by Scripture I avow,
By's Grace, who taught me firſt to plow.
ISA. 28. 6.
Here is Englands *Faithful Monitor*
Would have all men their Sin abhor.
By Repentance, and real Reformation,
Now, under Gods wonderfull Diſpenſation.
Here's Scripture Truth drawn in one Chain,
Tells all unconverted, muſt be born again.
Many Extreams, and Objections diſputed,
Goſpel Truths cleared, and Errors refuted.
Wherein Chriſt is exalted to that degree,
Without Intereſt in Chriſt, none ſaved be.
How to do Duty, but reſt on none
For Salvation, but on CHRIST *alone.*

BIBLIOTHECA BODLEIANA

Written by a poor Suffering Proteſtant,
By Grace knows how to abound and want.
Firſt written for Comfort of my Souls Ends,
Now much inlarg'd by Importunity of Friends.

LONDON, Printed for the Authour, 1689.

THE
EPISTLE DEDICATORY,

To his Honoured and most Worthy Friend,

Major Manly.

SIR,

SUch Impulsions I within me at present feel,
In which I admire God's providential Wheel, Ezek. 10. 13.
In seeing God's goodness in your preservation
When under Exile, from your native Nation, Rev. 1. 9.
And being prohibited by a Proclamation:
Also the great trouble had in your station,
Standing for the welfare of the Nation:
Your judicious understanding, Sir, *in relation* 1 Cor. 10. 15.
Unto State Affairs, and virtuous Inclination
For Gospel-religion, Sir, *in your generation,*
I have made unto your Worship this Dedication;
Hoping your Clemency, Sir, *will you excite*
To accept of, as it were, Sir, *a Widdows Mite.* Mar. 12. 42.
Oh may it do good in this wicked generation,
That Men may see their great abomination
Of all sorts of wickedness in the Nation, Ezek. 14. 6.

And repent of them by real Reformation,
Under this God's wonderful Dispensation,
Before God's wrath fall, or desolation feel,
Ezek. 1. 20. *Admire God's Works of wonder, and cry,* O Wheel!
God's rod is now, Sir, *hovering over us,*
Foundations of the Earth are out of course,
Psal. 82. 5. *And without Reformation it will be worse*
In England, *for wickedness is little remorse:*
I fear and tremble, Sir, *the storm is not past,*
Sin will cause on all Attempts a blast.
Though Popery now go out o'th' Land amain,
Joh. 4. 20. *Yet,* Sir, *if we old Customs still retain,*
And don't from superstitious Worship refrain,
Mat. 23. 32. *It will provoke God to bring Popery again:*
Mercy and Judgments calls England *repent,*
But instead of it, murmuring and discontent.
What a Chaos of Confusion we are under
At present, consider England's *sins, 'tis no wonder.*
Many dangers and fears, Sir, *lye upon us,*
Yet, Sir, *I tell you it may be worse.*
Mat. 24. 10. *Observe this Dispensation, though peace be intended,*
Yet how many in the Nation are offended?
Psa. 106. 14, 15. *Many are for Onyons and Garlick of Ægypt,*
Will-worship, 'till God lash us with his Whip.
Oh when will England's *eyes be open, say I?*
This unto us, Sir, *the Scriptures descry;*

Joel 3. 15. *Before Christ's coming the Moon and the Sun*
Shall be darkened, the Stars also as they run
Act. 2. 20. *Shall withdraw their light, as though done.*

For the Lord will roar out of Sion,
Joel 3. 16. *Utter his Voice from* Jerusalem *like a Lyon,*
The Heavens and the Earth shall shake;
Isa. 33. 1. *Did not Bishops and Priests lately quake?*

God

God will shake also e're long Sea and Land,
That is, will move all Nations, understand;
From the highest to the lowest deem'd, Hag. 2. 7.
Kings and Beggars to Christ all one esteem'd:
Not only Earth will shake, Temporal power,
But Heaven, Ecclesiastical, in that hour.
Once more, signifieth not only shaking, Heb. 12.26,27.
But the removing things of Mens making,
Because all these were made with hands,
By power and authority of Mens Commands
And Inventions; then they will see plain
How they have worshipped God in vain. Mar. 7. 7.
But those things which must remain
Are from God, not to be shaken once again,
For Christ will his Truth still maintain,
Will destroy all that don't desire his reign. Luke 19. 27.

God hath lifted up now his powerful hand
Against such who will not yet understand
His way of Worship, behold now England,

How hath God wrought for us without delays, Isa. 26. 10, 11. 12.
And Curs'd all Men of corrupt ways;
This is God's end, that England *should feel,*
Acknowledge God's overruling providential Wheel.
There is a Curse to all that don't understand
Or consider the operation of Jehovah's hand: Isa. 5. 12.
How hath God, Sir, wicked Men withstood,
Who design'd Protestants lives and blood;
Who had been in blood before now involv'd,
Had not God in mercy their Plots dissolv'd:
This is the Lords doing, Sir, in our dayes, Psal. 118. 23.
And should be marvellous in our eyes.
God calls now aloud, not only by his VVord,
But also his VVorks of wonder, now record

Psal. 96. 7, 8. *A Summons to give God glory, as doth appear*
Both by works of Mercy and Justice clear.
Many a time his anger hath turned away
From us, hath not, Sir, *unto this day*
Made a full end of us, even when we
Highly provok'd God in such a degree
Psal. 82. 5. *So to to do; Oh let's not now in sin grow worse,*
Though the World and Men are out of course!
God's Throne is in Darkness, Scripture saith,
Which to us is the only Rule of Faith.
God's Wheels of Providence in their race
Psal. 145. 3. *Are very difficult,* Sir, *for us to trace*
And find out; let's admire his Free-grace
For Gospel-liberty we had every place;
Let us admire now God's Works of wonder,
Prov. 21. 1. *In guiding the King we did live under,*
By inclining the King's Heart to a Talleration,
So to enjoy Gospel-liberty in the Nation,
Psal. 82. 1. *'Till this, Jehovah's wonderful Dispensation,*
God over-rules Men, Sir, *in their generation,*
& 86. 10. *Beyond Mens Designs, and their Intention;*
God is God alone, as the Scriptures mention.
Who would have said, Sir, *under that storm,*
The other Year, we should enjoy such a Calm?
Blessed be God for his refreshing Balm!
Jer. 51. 28, 29, 30, 37. *By the Prince of* Orange *in the Nation,*
Whom the Lord hath call'd by his Dispensation
To be King of England *in his generation,*
To work, I hope, England's *Reformation,*
And so prevent England's *Desolation.*
I hope King William, Sir, *will be instrumental,*
Chief under Christ of great Babylon's *fall.*
For as Scriptures are truth without exemption,
Luke 21. 28. *The time draws near of* Sion's *redemption;*

For

For before the Year 1700. *we see or feel*
Great turnings will be of God's providential VVheel.
Not, Sir, *that I have a prophetical spirit given,*
But what Scripture reveals, as my Name's Stephen;
God is sometimes pleas'd to suffer exasperation
To go high, Sir, *that his power in a Nation*
May appear more eminent in Mens station Isa. 42. 8.
In composing of them for t' stop's desolation;
Puts a stop to the great'st danger, 'tis no story,
This course God takes for his own glory:
God makes Men's wrath now him to praise, Psal. 76. 10.
And remainders of wrath stops in our days.
Let's cry, O the VVheel within the VVheel! Ezek. 10. 10.
Oh may England *his operating work feel,*
To be reformed! least the VVheel of Providence
Run as fast backward now from hence, Jer. 15. 6, 7.
As ever it did forward for us by descent.
O let England *by Reformation now repent!* Ezek. 10. 17.
Let's now the motions of the VVheel discern, Psal. 86. 10.
For of all second Causes God sits at stern.
God works clear contrary to expectation Isa. 55. 8.
Of most; is not this truth in our Nation?
The Wolf and the Lamb together dwell,
The Leopard with the Kid, Scriptures tell, & 11. 6, 7.
The Cow and the Bear together feed.
Sure those things do from God proceed.
For many who smell like a Kirkish Verment, Mar. 7. 15, 16.
Can now, Sir, *put on a Lamb-like garment.*

What's too hard for the Lord to effect?
Is not God of infinite power to protect Psal. 145. 3.
His People? let's depend on God, and respect Psal. 146. 3, 5.
Men but as Instruments in Jehovah's hand;
If God throws down, then none can stand:

This

This in England *we have ſeen, O may we feel*
God's Spirit, reforming us under this VVheel
Of Providence! for of all Kings God is greater,
1 Tim. 6. 15. *God can bring Meat out of the Eater;*
God can bring Water out of the Rock;
Pſal. 78. 15, 16. *Let all Worſhip God, not ſtones and ſtock.*
If God be God, worſhip him in Faith,
Not ſuperſtitiouſly, Idol Baal, *Scripture ſaith*
1 King 18. 21. *God is a Spirit, and requires Age or Youth*
To worſhip him in ſpirit and in truth:
John 4. 24. *Not like Book-worſhip, which I could tell*
How ſome limit the Holy One of Iſrael
Pſal. 78. 41. *By their Forms, and ſtill dead Liturgies deſire,*
But all this while where's the Spirit of Prayer.
We know not how to Pray as we ought,
Rom. 8. 26. *'Till God's Spirit work it in our thought.*
If Prayer, Communion with God be in a Book,
Verſ. 9. *VVhat need the Spirit any farther look?*
Yet without the Liturgy there's no Devotion,
Act. 28. 22. *But Schiſm, a Sect, or ſome deſpiſed Notion.*
But not to enlarge here, let none ſtrife
For a dead Form, 'tis the Spirit giveth life:
Bodily exerciſe profiteth little, not at all
Joh. 6. 63. *Without the Spirit, he giveth life in all.*
Yet many for the Church of England *cry,*
Yet never are reformed by their Liturgy:
What is highly eſteem'd with Men in a Nation,
Luk. 16. 15. *Is unto* Jehovah *in Scripture an abomination.*
Acts 19. 24, 10 Demetrius, *the Scripture tells us plain,*
29. *His ſoul was meerly for ſelf-ended gain;*
Sirs, You know by this Craft you and I
Have our Wealth, therefore againſt Paul *cry,*
For great is Diana *of the* Epheſians *ſo high,*
Whom the World worſhipeth, Paul's *Doctrine defie;*
And ſo a Confuſion they brought to paſs,
2 Tim. 4. 10. *Forſook* Paul *for love of worldly gain like* Demas.

And

And others too, Sir, *now in our Nation,*
To define who, I'le leave to your Consideration.
What's a Form of Godliness without the power by? 2 Tim. 3. 5.
Without the Spirit's operation what's a Liturgy?
Yea, the purest Forms of Worship rested in,
Without Faith and Practice are all but sin. Rom. 14. 23.
Out-side forms of Worship are but the shell,
The Spirit breaks the Nut, gives the kernel. 1 Cor. 3. 6, 7.
Many rest in a form of Godliness in their race,
As if Duties ex opere operato *could conferr Grace.*
A lifeless formality is esteem'd in the World high, Tit. 1. 16.
As a Kab of Doves dung was sold, Scriptures descry,
In the Famine of Samaria, *at a very dear rate;* 2 Kings 6. 25.
What's a Profession without Practice for an eternal state?
He that Professeth, and doth not Christ's Command,
Is like the foolish, building his house in the sand; Mat. 7. 26, 27.
What's a Liturgy, or any Book to stand upon?
'Tis a sandy-foundation to build Salvation on.
Let's use Ordinances, but rest on none
For Salvation, but on Jesus Christ alone.
To draw, Sir, *to a Conclusion, only this I Note,* Levit. 19. 19.
God under the Law forbids a linsey-woolsey Coat;
Then sure under the Gospel there's no Institution
For a Surplice, but from a Papal Pollution.
But to say no more at present, your judicious Eye, 1 Cor. 10. 15.
Sir, *knows very well what my lines imply.*
Concerning Worship, at large my lines impart,
Which I present unto you, Sir, *with my Heart.*
Also a word of Free-grace is here demonstrated, 2 Pet. 3. 1, 2.
And the arrogancy of Free-will is dilated.
Also a word of Love in the latter end,
To know real from feigned, as many pretend:
Here is some Meat, though in a homely dress,
I aim at Matter, I am no Poet I confess:
Yet here's Gospel-truth, as much as those
For bulk as write, Sir, *now in Prose;*

For

Col. 2. 8. *For here's no phantaſticol Rhime or Verſe,*
But Scripture-truths it doth full expreſs,
Col. 2. 12. *By the Spirit's operation I hope,* Sir, *in all,*
Being written when none cared for my Soul;
When Father and Mother did me forſake,
Pſal. 27. 10, 11. *God his Promiſe good unto me did make:*
Rev. 3. 10. *When under that great hour of temptation,*
When betrayed Monmouth *came in the Nation;*
Pſal. 107. 8. *Then God preſerv'd me wonderfully in thoſe dayes,*
& 103. 2. *Bleſs God, O my Soul, O give God the Praiſe!*
1 Cor. 10. 15. *Thus,* Sir, *I have given you a fore-taſte*
Of what my lines contain, now I haſte
An end; on your Patience, Sir, *I have intruded,*
With Prayer for you my Epiſtle is concluded:
Exod. 23. 23. The Angel of the Covenant ſtill ſtand by
Your Worſhip, to protect you from your Enemy;
Jehovah bleſs you, *Sir,* I wiſh you well,
Gal. 6. 16. Grace be to you, and to all God's *Iſrael.*
To God my Prayer for you ſhall advance,
2 Tim. 4. 22. *While I am,*

SIR,

Your Servant,

Stephen Huſnance.

THE

THE PROLOGUE TO THE READER.

THese Lines to one, not supernatural learn'd, Dan. 12. 12.
May seem a Paradox, are spiritual discern'd:
They my Meditations, when I expected Death 2 Cor. 2. 14.
Every hour, but God preserv'd Life and Breath. Act. 17. 25.
The remainder of my few and evil dayes
I may live to my Redeemer, and to his praise; Gen. 47. 9.
And that from self, I may be set free;
I live, not I, but Christ which lives in me! Gal. 2. 20.
These things were then as seed in the hulk,
Now through Grace grown to a greater bulk:
As God freely gives Seed, so will I sow Mat. 10. 8.
In my Generation in love what I know.
My Talent God hath given, I will not hide, & 25. 18. 29.
But for my Makers Glory shall be imploy'd:
Into the Treasury will cast the Widows mite, Mark 12. 42.
Leaving inlargement to those better can indite:
Let none despise my Youth, I have often said Job 32. 6, 8.
Days and years should speak, I was afraid
To shew my Opinion, till fire burn'd amain, Jer. 20. 9.
No longer in my Breast it would contain. & 23. 29.
Thô I am of a shallow Capacity and weak,
The more God's Power appears, if's Spirit speak:
In them Lord let thy glorious Power appear,
In an earthen Vessel 'twill shine more clear. 2 Cor. 4, 6, 7.
Those that fear God they will not despise
My Imbecillity, God by such confounds the Wise. 1 Cor. 1. 26, 27.
God by Grace can make a Fisher-man as able
As the great'st Doctor among the Rabble: Mat. 4. 18. 21.
Not many rich and noble, nor great men
Are call'd, be humble, O my Soul, for when Lam. 3. 19. 20.

Thou ſeeſt the workings of Free-Grace, admire
Gal. 1. 15. God's Grace that call'd thee, not thy deſire;
Till God infus'd Grace into thy Soul and Heart,
Gen. 19. 18. Like *Lot* in *Sodom*, from ſin loth to depart;
Till God did open thy Eyes, and thee deliver
Acts 26. 18. From powers of Darkneſs, praiſe God for ever.
Thus my Friends, you may plainly ſee
John 3. 18. The Spirit is like the wind, Grace is free;
Two things as principal my Lines impart,
Joh. 17. 3. To know God in Chriſt, and thy own Heart:
The latter by ſin to know thy own miſery,
Eph. 2. 4. Then to know in Chriſt, God's rich mercy;
Of Free-Grace how thou mayſt be Partaker,
Titus 2. 14. By forſaking ſin and living to thy Maker:
Prov. 4. 23. The true knowledge of thy own Heart,
This tract if read, will help thee in part.
Here's Goſpel Truths, very brief and plain,
Mat. 18. 3. Tells all Unconverted muſt be born again:
Here's the ſubſtance of Religion in one Chain,
Thô brevity in every head was my aim:
I had rather ſpeak five words with underſtanding,
1 Cor. 14. 19. Than ten thouſand unknown words be banding.
I have not ſtruck at Bark of the Tree,
But at the Root and ſubſtance, you may ſee:
Rev. 3. 17, 18. Here is how to do Duty, and herein,
Luke 17. 10. To reſt in Duty done, a dangerous ſin:
There are but two ways, mind them well,
Sin, and duties reſted in, lead to Hell:
Full of extreams are many in our days,
2 Cor. 2. 11. To deſtroy Souls, Satan hath many ways.
Some do duty out of thoughts of Merit;
Others do not their duty, ſuch a baſe ſpirit
Of Extreams doth abound in our Land,
John 15. 14. Few do their duty as Chriſt doth Command.
Luke 6. 46. Some do duty, but love of merit affect;
Jer. 10. 23. Others their duty, Chriſt's Command neglect.
Ha. 43. 22. Phil. 3. 7, 9. To do duty don't delay, but reſt on none
Joh. 1. 12. For Salvation, but on Jeſus Chriſt alone:
Rom. 14. 23. Don't reſt on outward performances done,
Like moſt, but by Faith on Chriſt the Son.

Outſide

Outſide Worſhip, though ſplendid it look,
Is prophaneneſs to God, though in a Biſhops book: 1 Tim. 6, 4. 5.
Many are taken with Forms in Notion, Jer. 7. 4. 10.
Not conſidering what a Curſe is blind Devotion; Luke 18. 10.
Phariſees for Temple-praying, my Lines impart, Joſh. 23. 7, 8.
For bowing with Knee, but where's the Heart? 2 Tim. 3. 5.
Many cry, the Temple of God, yet ſo evil Tit. 1. 16.
Themſelves by ſin the Temple of the Devil: Iſa. 1. 14, 15.
Strict for New-moons, Ceremonies in notion,
When God loaths Men, and their Devotion.
True Holineſs is regulated in Age or Youth;
None ought to add, or diminiſh from Truth: Rev. 22. 18. 19.
Concerning Worſhip at large my lines impart,
If read them with a believing Heart. 2 Tim. 2. 7.
Little of true Worſhip is in the World then,
How God is worſhipped by moſt of Men! Mat. 15. 9.
Read and conſider how my lines cry
Againſt Maſs, Will-worſhip, and Popery; Col. 2. 18. 23.
True Worſhip to God been long withſtood;
Satan caſt after the Woman a Water-flood; Rev. 12. 15.
He corrupts Mens Underſtanding the Word,
Satan hath many deluſions, Scriptures Record: 2 Cor. 11. 14.
The bottomleſs Pits ſmoke darkened the Air,
To obſcure the Saints way, then take care: Rev. 9. 2.
There are Lightnings and Voices God hath,
In midſt of darkneſs to direct their Path. and 8. 5.
Some glimering Light, is in this Book;
Like little *David's* Stones which he took, 1 Sam 17. 40.
And did not fear *Goliah's* great Sword: 45. verſes.
What's in this Book, is according to the Word.
Read, don't fear, for here's no Treaſon, Rom. 12. 3.
But words of truth, ſoberneſs, and Reaſon.
Thô ſome few Tautologies, may ſeem plain,
Yet to the Reader I hope not in vain: Mark 14. 39.
Then don't fear to read, for my lines tell,
When *Moſes* hand's down, of praying well, Exo. 17. 11. 12.
Amalek did prevail againſt *Iſrael*,
How little of praying amongſt many dwell:
Little of praying in Faith in the Nation,
For all God's wonderful diſpenſation.

Lord

Isa. 26. 10,11. Lord, when is lifted up thy powerful hand,
Men will not see, nor yet understand.
Psal. 94. 16. None rise against Evil-doers, and cry,
Or stand against workers of Iniquity;
Will not understand in sin grown worse,
& 82. 5. Foundations of the Earth out of Course.
Most in their lives are now so odd,
2 Tim. 3. 4. Lovers of pleasure more than of God.
How many in *England* to this hour,
Verse 5. Have a Form of Godliness without the Power:
Never was there than now more sinning,
Never less remorse since the beginning:
For sin in all our *English* Nation,
How little Repentance by Reformation:
Rev. 22. 12. Tho Christ is coming by's Dispensation,
Yet for's Coming, never less Preparation.
The greatest Wisdom of most in our days,
Jer. 4. 22. Consists in being wise in foolish ways.
To deceive others, many such foolish Elves,
Rom. 6. 21. But in the end will deceive themselves:
Many are wise in our *English* Nation,
To deceive others in their Generation,
And so deceive themselves of Salvation,
Without Repentance and Reformation:
Many will be found foolish Virgins, saith
Mat. 25. 8. Scripture, without the Oyl of saving Faith
to the 13 vers. In their Lamps, who in their Generation
Thought they had enough in their Station,
Cry Lord, Lord, yet must to desolation:
Thus mayst see in this Book very plain;
Therefore from sin and false security refrain,
Before you fall in everlasting pain;
Gal. 6. 7, 8. God will not be deceiv'd, I say again:
Whatsoever Man soweth, that shall he reap;
Awake then from a presumptuous sleep:
Tho I may seem Reader, to thee a Fool,
Yet know, I have been at Christs School:
By Free-Grace, Gospel truths I display,
Joh. 9. 6. My Eyes being touched with Spittle and Clay.

What

What I have written, not in my thought
This way before, but God it me brought: Gen. 27. 17.
May it be to some Soul a savoury meat, 20. vers.
For Conversion, I the Lord intreat.
Consider Reader, for my lines mount
To tell thee for Reading must give an Acconnt:
Take heed of sin, 'tis a mad deluſion,
And puts the World in great Confusion;
Whilst wicked Mens heads plot against the Lord,
And his little Flock, wicked Men accord; Luke 12. 32.
Their foul suggestions create ways so rude,
That *Homo est homini Deus*, we can't conclude,
That Man is to Man a God, this is to delude Psal. 86. 10.
Our selves, unless believe so sinful odds,
That there's a good, and bad, so two Gods. 1 Cor. 8. 4, 6.
Est homo homini Dæmon, rightly understood;
Is Man to Man a Devil? No, not so good.
Satans Kingdom against it self is not divided,
Saith our Saviour in Scripture, 'tis decided: Mat. 12. 24.
What's Man then? *Est homo homoni Lupus*: Mar. 3. 24.
Is Man unto Man a Wolf? nay much worse.
Wolves prey not on Wolves, tho have Power;
The Savage Beasts don't one another devour,
As Men do one another in this Hour. Gal. 5. 15.
What's Man then? *Homo est homini homo*, a man
Is to Man, a Man, and what Creature then
Doth more mischief to one another in's Station,
Then Men do to one another in their Generation?
Mind of late, that dreadful Dispensation, Psal. 73. 23.
What hanging and quartering in the Nation!
Burning, boiling, and many's desolation,
Betraying one another by false Accusation!
The Fire less cruel to, as Scriptures unfold, Dan. 3. 27.
Shadrach, *Meshech*, *Abednego*, yea Lions bold
From hurting *Daniel*, they did all hold. & 6. 22.
Wild Beasts unto Man have been more kind,
Than one Man to another man, to cruelty inclin'd:
Their cruelty can't be yet out of your Mind, Prov. 12. 10.
And more of Mans Cruelty is yet behind.

Yet

Yet the Earth more pitied *Abel*, as underſtood,
In opening her mouth to receive his Blood,
Then was *Cain*, who ſlew *Abel* his Brother ;
1 John 3. 12. Many in our days ruin'd one another :
Though the wicked ſhall ſubſtract and cry,
From the number of the days of the godly ;
Yet 'tis but to increaſe their own miſery.
Luke 10. 30. to 35. verſe. Tho the Righteous ſuffer much Trouble and Woe,
In his way to *Jeruſalem* from ſinful *Jericho*,
Fall among Thieves, they wound him ſad ;
Yet the good *Samaritan*, makes Believers glad,
By pouring in Wine, Grace in their Heart ;
1 Joh. 3. 3. Hope in Chriſt makes us from ſin depart.
Not like many who live as in the Land of *Nod*,
Tit. 1. 16, Meer Atheiſts in practice, their lives ſo odd,
Profeſs there is, yet in actions deny God.
Read and practice, for I will not flatter,
In this Book is but little idle matter :
Mat. 6. 25. All care is for the Body, by every one ;
But to care for the Soul, that's let alone.
Acts 16. 30. How will it go with my Soul for ever ?
Jer. 8. 6. Few make ſuch a Queſtion, but ſtill perſever
In falſe hope, till Death, then will quiver,
Mat. 8. 2. When God the Soul ſhall from him ſever,
From enjoying his preſence, and that for ever.
Mat. 13. 27. Thus I have given, Reader, in love a fore-taſte
Of what's contain'd in this Book, if haſt
Any love to thy Soul, read it, and mind
What readſt, and to Godlineſs be inclin'd.
Rom. 8. 17. If Children, then Heirs, 'tis only this,
By holineſs the Lord knows who are his :
2 Tim. 2. 19. This is the Foundation that ſtandeth ſure ;
None ſhall ſee God, if not in Heart pure.
1 Cor. 1. 30. Where Chriſt is Juſtification, he is Sanctification :
Heb. 12. 14. Without Holineſs there is no Salvation ;
This may ſeem in this Book more clear,
Which from Scripture doth plain appear.
1 Pet. 1. 12. Read it over, and conſider it well,
Here's no incouragement in the way to Hell.

Here

Here's no Poor *Robin's* Jeſts, nor *Æſop's* Fables,
But ſhews Duty to God and Man in both Tables: Tit. 3. 9.
Here's for Saints and Sinners, my lines glance
To both, my aim is their Souls advance; Iſa. 3. 10, 11.
Here's that in Love will touch thy Heart,
If from ſins ways thou do but depart:
Obſerve, and conſider them, may find
Things of Soul-conſequence, if them mind.
Read, don't delay, without a partial Eye 2 Tim. 2. 14.
Conſider, and obſerve well, as you paſs by;
Though they may ſeem to you as dry bones, Ezek. 37. 4, 5.
Yet coſt many ſerious thoughts and groans;
Here's no prophane and vain bablings, for they
Increaſe unto more Ungodlineſs, Hell's way; Col. 2. 8.
Here's no Phyloſophy and vain deceit, 1 Tim. 6. 4, 5.
That's to prefer the Diſh before the Meat; 2 Tim. 2. 22, 23.
Doth not lead to Chriſt, but Tradition of Men,
I have not perſwaded, I ſay once agen,
To be of this or that Opinion; Oh then
Read the Book with ſeriouſneſs, and ſollum 1 Cor. 14. 19.
May find ſo much as in a greater Vollum:
Though they don't ſmell of a Doctor as you run,
Don't deſpiſe them, is this the Carpenter's Son? Mar. 6. 3.
When *Saturn's* under a Cloud, in a dark night
Leſſer Stars ſometimes unto us give light.
Don't deſpiſe the day of ſmall things true, Zech. 4. 9, 10.
Which in love to Souls is laid before you.
To know how 'tis with thy Soul don t ſcorn,
Had not God hedg'd in my way with thorn, Lam. 3. 7.
This Book into the World had never been born.
Which makes God's Love to me the greater,
In bringing ſuch meat out of the Eater: Judg. 14. 14.
Though as to method they are ruleleſs Rhimes, Jer. 9. 2, to the 6th, *Verſe:*
Yet they declare the ſins of the times. Judg. 18. 7.
Then look more at meat than the dreſs,
I aim at matter, I am no Poet I confeſs;
As you may ſee by what is here done,
I am no Poet, no nor yet no Poet's Son:
Though no Poet, yet would do ſome action
To warn us all, in theſe times of diſtraction,

Iſa. 57. 3, 4, 5. That are ſo overgone with ſins ſecurity,
Men will not Repent 'till they come to dye.
Obſerve my lines well, what they impart,
Deut. 4. 39. Thô now in print, print them in thy heart.
If I am a ſtranger to thee, yet them advance
& 11. 18, 19. In heart, for thy good, my Name's *Huſnance*:
And that you may not put me to blame,
I have ſeveral times inſerted my Name
In this Book, not in reſpect of any Fame,
But when the matter required the ſame.
Pſa. 115. 1. Give God the glory if by it profit find,
And in your Prayers have me in mind.
Jam. 5. 16. Pray for me, my requeſt doth move,
Rom. 14. 1. Who am weak in Faith and cold in Love.
I'd rather be at Cannons mouth of wicked, then
Pſal. 84. 10. Againſt the Righteous, when they ſay *Amen*.
Thus Reader, I keep to Scripture, for the matter
'Tis plain, yet Truth, elſe not write a letter.
They being Scripture Truth, and plainly laid,
2 Tim. 2. 7. Obſerve, and conſider well what's ſaid:
Though it be imperfect ſhew thy ſelf a Lover,
1 Pet. 4. 8. Love a multitude of imperfections will cover.

A Word more to move the Reader unto Love.

One Word more, Reader.

Gen. 1. 26. THe ſumme and ſubſtance of Goſpel Grace
Shews how ſin in Man God's Image did deface:
& 3. 6, 17. So fell from that ſtate he was Created,
Rom. 5. 12. Brought on's ſelf, and all Mankind ſo ſtated,
Loſs of God's Favour, incurr'd Curſe of the Law,
Liable to ſeverity of God's Wrath here below:
By ſin in tranſgreſſing God's Command,
Gen. 3. 23, 24. Forfeited all Priviledges in *Eden*'s Garden-land:
Was caſt out of God's Preſence, which is a Hell,
Mat. 8. 12. Where God by's Grace and Spirit don't dwell,
Eph. 4. 18. Hells darkneſs, darkneſs in all: Natural Man
Mat. 17. 5. Having plung'd himſelf in this ſtate, none can

Or

Or could satisfie Gods Justice, but only Christ,
The Lamb slain from the beginning, he's Priest; Rev. 13. 8.
To dye, to reconcile God and Man, Justice cried
For satisfaction, none could, but Christ that died: Heb. 2, 17.
This also the Gospel declares, which mayst see
In this Book, without Christ, can't happy be:
Christ for Sinners salvation, God did Seal; John 6. 27.
Mistake not, 'tis not for all Trees to heal
The Waters of *Marah*, as Scripture reveal.
Nor all Meal, to heal the deadly Pottage;
'Tis not every hope, of presumptuous Dotage 2 Kings 4. 41.
Will attain Salvation, as Scriptures unfold;
Whilst Men in sin, are presumptuous bold, Job 8. 13.
They have no ground on Christ to hold.
For Glory without holiness, in their Generation, Heb. 12. 14
Wicked Men presume in their Station:
But they shall fail in their expectation; Job 27. 8.
The Hypocrites hope, is cut from Glorification:
Only those, are they, who receive Consolation,
Who have the God of *Jacob* for Salvation: Psal. 146. 5.
And is begun, here in our Regeneration,
And made effectual by the Spirits Operation. Col. 2. 12.
See this more clear, as you pass by,
Read, consider every head, as they ly:
Divided into parts, the better for Memory; 2 Pet. 3. 2, 3.
Read the Book over then don't let it ly,
But consult the Scriptures, and them apply,
Which I have plac'd so near the matter,
Else in critical time would not write a Letter. Isa. 59. 15.
Mind Scripture well, which I have multiplied,
Which prove the matter can't be denyed, John 5. 39.
Without denying Scripture, the Rule of Faith, Isa. 8. 20.
Such there are, I am for what Scripture saith.
Some Custom Tradition, of old Fathers cry, 2 Tim. 3. 16.
So the Rule, the Scripture, they pass by: John 4. 20.
Others cry, the Light within, so they pass
The Scripture, as bad's those hold Mass.
Conscience inlightned, light within hearken to, Rom. 15. 4.
As a ruled Rule, by Scripture rule do. Gal. 1. 7, 8.

'Tis a Spirit of deluſion in Age or Youth
2 Theſ 2.10.11 Not to receive Scripture in love as Truth.
Men love darkneſs, when deeds are evil,
Joh. 3. 9. Hate Scripture light, is from the Devil:
Satan knows the tendency of Goſpel Grace,
2 Theſ. 2. 4,7. Is his Kingdom of Darkneſs to deface.
Therefore, Satan and Anti-Chriſt, with's hounds,
Rev. 12. 9. Jeſuits, Fryers, Monks, his Kingdom abounds;
Do all they can to keep Goſpel-light down;
Mat. 15. 14. So blind lead the blind into Satans pound:
Scripture worſhip they oppoſe, and would expell
Rev 14. 9, 10. Goſpel-light, ſo all might follow the Beaſt to Hell:
Woful experience of their Cruelty againſt thoſe
& 12. 17. Stand for the Goſpel Intereſt they ſtill oppoſe.
'Twill not be long, their Kingdom ſhall down,
& 18. ,8 21. Pope no more ſhall wear the Triple Crown:
Chriſt will come, before him they ſhall fall,
Luke 19. 27. And in his Wrath, will deſtroy them all.
2 Theſ. 1. 8,9. Lord, haſten the fulfilling of thy Word,
Zech. 14. 9. That thy people may praiſe thee with one accord.
Rev. 18. 2. Let's hear of *Babylons* fall in our days,
& 12, 10, 11. So may live for ever unto thy praiſe.
Then love the Scriptures, and them prize;
Pſal. 119. 97. Are mercies to us, though ſome them deſpiſe:
verſ. 103. *David* ſaid, I love thy Law, not one word waſte,
Thy precepts ſweeter than honey to my taſte:
verſe 9. How ſhall Man cleanſe his way? not by Sword,
But by obſerving what's written in the Word:
Thy Word is a Lamp, a Light in my way;
105. verſe. Had not been for thy Word, I'd gone aſtray.
Love Scripture by the Spirits Operation,
2 Tim. 3. 15. Are able to make us wiſe unto Salvation:
Phil. 1. 27. Where's the Man, that lives in Converſation,
Pſal. 138. 2. According to a Scripture Demonſtration?
God exalted his Word above his Name,
For us, not to live according, is a ſhame:
Live the Scripture, in love let them dwell
Col. 3. 16. Plenteouſly in us, they dehort from Hell:
Read this Book, in love do you accord;
John 13. 17. Live according to the revealed Word.

Conſult

Conſult this Book, and you may find
A word or two of love in the latter end, } Rom. 12. 9.
To diſcover fained from real, as we intend;
The love of Man doth always ebb and flow,
But Chriſt's love is for ever, as Believers know. John 13. 1.
Dangerous to be an Hypocrite, plainly laid;
Can't ſerve God and Mammon, is alſo ſaid. Mat. 6. 24.
Here's general things, I obſerving little order,
But abruptly in placing them, yet on the border:
If you pleaſe fee from whence they flow;
Search Scriptures, the Teſtimony, and the Law; Iſa. 8. 20.
If not according to that, caſt them by; Joh. 5. 29.
But firſt read them without a partial Eye,
If art carnal, it will not pleaſe thy Pallad, Rom. 8. 7.
Here are no Jiggs, as in a Poets Ballad;
Not to preface any farther don't look, Prov. 9. 9.
Proceed, read, and well conſider this Book:
They are hints, from my thoughts did riſe, Hoſ. 14. 9.
A word or two is enough unto the Wiſe. 1 Cor. 10. 15.
Happy are all *Engliſh* Hearts, ſays my Rhimes, Mat 24. 30. 42 verſ.
That diſcerns the ſigns of the preſent Times.
Jehovah with his bleſſing, theſe lines purſue,
By's Spirit's Operation, may Hearts renew, }
Is the Effects of this Book, I pray for you, }
Conſider, Reader, well, what my lines tell; Gal. 6. 16.
Grace be to you, and to all Gods *Iſrael.*
Lord, I am a Child, not Eloquent, I am undone, Exod. 4. 10. Iſa. 6. 5.
Send, Lord, let ſome other this Errand run:
Go forth my lines into our *Engliſh* Nation, Jer. 1. 6, to the 9. verſe.
See what good can'ſt do in this Generation:
Who like a Man in a Swound, almoſt dead,
To recover life, muſt rub face and head:
Tho ſome Standers by, they may ſmile on't,
Count it prudence in evil time to be ſilent. Amos 5. 13.
Yet do what God Commands, without delays,
Till of the Earth, *Jeruſalem* be the praiſe. Iſa. 62. 7.
Cry aloud, ſpare not, tell the wicked they & 58. 1.
Muſt be Converted out of Hells way, Mat. 18. 3.
If they will be ſaved, that without delay Heb. 3. 13.
Repent, and believe, whilſt 'tis call'd to day.

Make

Act. 4. 12. Make ſure their Intereſt in Chriſt, and pray,
John 3. 3. For to Salvation, Chriſt is the only way.
Tell all Unconverted, without Regeneration,
Heb. 12. 14. They have no ground to hope for Salvation:
Ezek. 22. 28. & 13. 10, 18. Daub no untemper'd Morter, blow the Bellows
Hoſ. 10. 12. Of Truth, rouſe ſecure from ſoft Pillows
Of Preſumption, falſe hope, before 'tis too late:
At death enters an eternal everlaſting State.
All the World's great Men, without exemption,
Job 36. 18, 19. Nor the World's riches, can procure Redemption.
Caſt off falſe hope, repent, and ſin forſake,
Rom. 13. 11. For Salvation, or Damnation lyeth at ſtake:
Spur them with Motives, from falſe ſecurity;
Rev. 20. 15. Tell them in the burning Lake, 'tis ſad to lye:
If any ſay, art Legal, that thou doſt deny?
Pſal. 71 16. Tell them 'tis Evangelical, what doſt deſcry:
For Eree-Grace in *England* hath been applyed
Where it ought not, whiles they in ſin abide.
Rev. 21. 8. Tell the fearful, and unbelieving, that they
Are in the very front of *Tophets* way.
If any queſtion thy call in thy Station,
Anſwer, Conſcience, and Gods Diſpenſation:
Tell them, it was not to gain Applauſe:
1 Sam. 17. 29. But ſay with *David*, is there not a Cauſe?
1 Kings 18. 21. Cry, if God be God, worſhip him in Faith,
Not ſuperſtitiouſly, Idol *Baal*, Scripture faith.
Eſth. 4. 16. Declare thy ſincerity, falſe fear don't cheriſh;
Declare Gods Truth, if periſh, thou periſh.
Iſa 41. 10. 13. Fear not Wickedneſs, as the Light doth ſhine,
For my Seconds, my life ſhall go with thine.
1 Cor. 3, 5. 7. Tell thy meſſage, if they will it follow,
Thou mayſt do good, though not from *Apollo*.
Diſcharge Conſcience, do good in thy Station,
Rev. 1. 9. Tho the Author be Exil'd from's Habitation,
From's Family kept, by the late diſpenſation,
Yet ſtrives for Unconverted's renovation.
Gal. 5. 13. & 6 10. Go forth in love, loves way to us diſcover;
See, what Souls for Chriſt, canſt recover.
Go forth, in love to all; loves way take,
Mat. 5. 44. If haſt abuſe, pray for them, for Chriſts ſake.

Go forth, fear not, Wolves may be kind,
Knowſt not, Chriſt may change their mind; — Gen. 33. 4.
Since art call'd to go, take Loves way, — Prov. 16. 7.
Thy Captain looks how thou canſt play. — & 15. 3.
Now darkneſs is like to overſpread the Land,
Take God's Word as a Lamp in thy hand: — Pſal. 119. 105.
Make a good guard, take thy Back-ſword,
The whole Armour of God in his Word; — Eph. 6. 11, to
Stand, having thy loyns girt with truth, — the 17th. *Ver.*
Fear not in love to face Age or Youth.
Though ſome may hate and ſay thee nay, — John 15. 18.
Yet can't hurt thee, if haſt fair play:
If wrong, maſter of the play will decide
The matter, and Juſtice to every one divide. — Rom. 2. 6.
With Patience run thy race 'till try'd, — Heb. 12. 1.
'Till that time Jehovah will provide;
Don't deſpond, Free-grace will be apply'd,
Salvation is on his right-hand ſide. — Mat. 25. 34.
Thô no great Man for Patron by Dedication, — Pſal. 18. 46.
Yet fear not, thy God is God of Salvation.
Then Pray before thou go, for God's Preſence — Exo. 33. 13, 15.
To go with thee before thou venter hence.
Jehovah, bleſs thy way to great or ſmall,
To bring ſome in the way of Life eternall: — Mat. 25. 46.
Lord, make it effectual, let this Book free
Many from Satan's Bondage to live to thee! — Acts 26. 18.
All glory, Lord, unto thee, to all Eternitie. — Jer. 13. 16.

THE

THE INTRODUCTION, AND PRODUCTION.

Job 30. 26. I Falling lately under that Cloud of Providence,
Did draw this concluſion from hence,
Job 18. 14. I muſt Dye; my thoughts being full of horror,
Knowing Death in'ts ſelf to be King of Terror.
Jam. 1. 3. Being in my thoughts mounted on the Stage,
Where I did count muſt dye by the rage
Job 5. 15. Of wicked and ungodly Men, no doubt
Job 16. 10. Who declare their ſin as *Sodom*, belch out
Iſa. 3. 9. Swearing, Damning, and ſuch Blaſphemies,
As if Hell to them will be a Paradiſe:
Mat. 23. 32, 33. Well, they call and ball for a Dray or Sled,
1 Cor. 10. 13. On which I muſt be drawn or ride,
Before would my Soul and Body divide.
Heb. 4. 15. But the while a Halter was their ſcope,
That I ſhould be hang'd with, or a Rope.
Theſe things, Friends, being rightly underſtood,
Heb. 12. 4. Are not pleaſing unto fleſh and blood.
Mat. 26. 38. My thoughts thus muſing, and in a hurry,
I heard a Voice, Why art ſad and ſorry?
1 Pet. 2. 22. Where's thy Faith which once hadſt in me?
Iſa. 44. 8. Is not my Grace ſufficient to ſupport thee?
2 Cor. 12. 9. Did I not hang on the Curſed Tree;
Gal. 3. 18. Yet free from ſin, yet made a Curſe for thee?
Heb. 2. 16. 18. Why did I take Man's Nature, was Tempted,
But to ſuccour thoſe are? wouldſt be exempted?
Mar. 10. 24. Haſt thou not known and read my Word?
Joh. 15. 20. Muſt the Servant be above his Lord?
Rev. 3. 10. Where's dependance on Word of my Patience?
Mat. 14. 31. Hold that, fear not in hour of temptation.

Stir

Stir up thy Faith, thy despondency I hate, Rom. 7. 25.
See how Death and thou wilt expostulate. Rom. 8. 34.
Death thy gastly face I do not fear; Isa. 25. 8, 9.
Nor do I dread thy dreadful Spear!
Thou art overcome, and conquer'd unto me, 2 Tim. 1. 10.
By Christ my Captain, he hath set me free Heb. 2. 10.
From thy Sting, which is Sin, so that I Hos. 13. 9, 14.
Through Christs Blood, am not afraid to dye. Rev. 1. 5.
2 Cor. 5. 18.
That peace-making blood, my only Reconciler,
Made an Atonement for me, a Sinner none viler: 1 John 2. 5.
He's Propitiation for my sins, on Christ alone Mar. 9. 23.
Do poor I depend for my Salvation. Heb. 7. 25.
He is my Saviour, and calls, *Stephen, Stephen,*
Believe in me; thy sins are forgiven. Job 14. 14.
Therefore Death, prethee Death, come near! Heb. 6. 19.
Do as art commanded, let fall thy Spear!
Do thy Office, since I thee so entertain,
For I know when dead, shall live again,
To praise my God, and my Redeemer dear, Job 19. 25.
Which now bids me not thee to fear. Isa. 44. 22.
Thou his Usher, Christ did thee send 1 Cor. 15. 56,
To fetch me, that sin may have an end. 57. Verses.
Happy then, my Soul do thou adore Eph. 2. 8.
Free-Grace, that thou shalt sin no more.
Sing; O my Soul, let thy Eccho rise,
With praise to God, who is above the Skies. Rev. 7, 15. 16.
Come on bold Death, thy Spear carry steady,
Strike when thou wilt, I am ready!
By this I conclude 'tis nothing to dy, Rev. 22. 20.
When God's Spirit comforts, and stands by. John 15. 26.

SECT. II.

BY this time the whole Rabble rout, John 19. 6.
Begin to stare and look about.
How long shall we stand wait all day, Mat. 27. 13, 14.
Hang the Rebel Rogue out of the way! 23. vers.
Another comes, cryes as he did run,
O Rogue! art not sorry for what hast done?

For anſwer I was provided, had intent
To expreſs it, but this I wave at preſent.
A third comes, as if he were a Reherſer,
Calls, Thou Rebel, wilt have a Confeſſor?
In my thoughts told him, 'twas not my deſire,
I hate Bald-pate Crown of Monk or Fryer.
Said ſome, what this Fellow, talks ſo ſmart,
Acts 22. 22. Why hearken ye to him, drive the Cart:
But Sirs, if you pleaſe to give liberty,
I have a few words to ſpeak before I dye.
1 Pet. 3. 15. Proteſtant Religion I own, and of it vant;
1 Cor. 16. 13. By what follows, know, I am a Proteſtant,
In defence of it brought to this paſs,
1 Cor. 10. 14. Yet whilſt life, I will diſown the Maſs.
Purgatory, *Popiſh* pardons abominate,
Jer. 50. 38. Praying to Angels, worſhipping Images I hate.
Popiſh Pennance, contrary to Gods Word,
As I am able, I'le uſe my ſpiritual Sword:
If I can't throw down that *Baſhan* Bull,
2 Cor. 10. 4. I will to my utmoſt ſtrength give a pull.
From the damning Doctrines they have, I'le paſs,
Rom. 14. 23. And firſt draw my bow againſt the Maſs:
My firſt Arrow flies at Tranſubſtantiation:
Mat. 26. 26. *Hoc eſt Corpus meum*, their words of Conſecration.
After theſe words, the Hoſt, the Water, they ſay,
Is turn'd into Chriſts Body without delay.
Mat. 16. 6. This is an Error clear againſt Philoſophy,
As well as Reaſon, Scripture, and Divinity:
Heb. 7. 26, 27. Againſt Philoſophy, if's Body be in Heaven,
It can't be in bread, this is worſe leaven
Than of the Phariſees, leaveneth the whole lump,
Luke 12. 1. Chriſts Body from Heaven into bread Jump,
Is ridiculous to Reaſon, and Scripture clear,
Which by Arguments may be made appear.
If Chriſts Body be in Heaven, as is plain
Act. 3. 21. In Scripture, whom the heavens contain
Till reſtitution of all things, by this I make
Good, that Chriſt is not in the wafer Cake.
Scripture tells us of no ſuch leaven,
Mark 16. 19. But Chriſt is aſcended into Heaven.

To remain at the right hand of God,
Not conjur'd down by a Maſs-Prieſts Nod. Luke 22. 19.
'Tis call'd Bread and Wine, in Commemoration
Of Chriſts Death, and *Paul* in his Station
Calls it bread ſeveral times after Conſecration, 1 Cor. 11. 26, 28
Can't be a real Body by Maſs Conjuration:
'Tis call'd breaking Bread, in vain
If after Thankſgiving no Bread remain: Mar. 14. 22.
If Chriſts Body to bread could be involv'd,
Then *Paul* needed not deſire to be diſſolv'd, Phil. 1. 23.
And to be with Chriſt, when *Paul* he
Might every day with Chriſt at Altar be.
But *Paul* tho he had God's Spirit, yet alas
He practic'd nothing of this wicked Maſs:
No, no ſuch wicked Maſs in his days,
This made ſince by Popes ſeveral ways.
With Additions ſeveral Popes did move, Jer. 44. 4, 5.
Which I could, if need, reſiſt and prove:
And wicked too, in their lives ſo odd,
Both Popes and Maſs abominable to God.
For *Henry* the 6th Emperour, eating the Hoſt Tit. 1. 16.
Was poyſoned, yet of Maſs they will boaſt.
Alſo one of the Popes poyſon'd in the Challice;
O brave Maſs, what a poyſon'd God of Malice! 1 Pet. 3. 21.
Here's the real preſence in the whole,
If poyſons Bodies, poyſons more the Soul:
Yet call it Bread, came down from Heaven,
'Tis a great untruth, and very bad leaven.
No Friends, I can tell you its pedigree,
Forty four of *Iſaiah*, 15. 17. Verſe will deſcribe it to be. Iſa. 44. 15, 17.
To make's believe real preſence, Popes ſtrive,
That Chriſts Body is in the Wafer alive:
Yet the Wafer ſtill a dead thing 'tis plain,
Can't move, but as the Prieſt doth fain.
For Chriſts Body, conſider as we go,
Is a living Subſtance, and muſt be ſo; Rom. 6. 9.
Eternally being raiſed from the dead, ſaith
Scripture, which is the only Rule of Faith:
Chriſt dyes no more, being rais'd from the Dead, Rev. 1. 18.
But lives for evermore the Churches Head.

Luke 20. 36. Wafer can't be Chriſts Body by a Prieſts Nod,
1 Pet. 3. 22. Being a dead ſubſtance, Chriſt the living God:
Mat. 28. 18. Angels, Authorities, all Powers are under,
Made ſubject unto Chriſt; then I wonder
1 Cor. 1. 24. How a Maſs-Prieſt came by ſuch Power,
To command Chriſt into a Wafer any hour:
No, don't ſo believe, 'tis ſinful evil,
Power Maſs-Prieſts have, is only from the Devil:
John 8. 44. Tho Popes did this wicked Maſs deviſe,
Yet originally from the Father of Lies:
This power can't command Chriſt, for they
Jam. 2. 19. Fear and tremble, and do Chriſt obey:
So then, their power is a deluſion great,
2 Theſ. 2. 11. That Chriſt is in the Wafer a meer Cheat:
If the real preſence were true, what groans
Chriſt endures to eat his body and bones!
Conſider Friends, good Counſel don't refuſe;
Luke 23. 23. Thoſe Maſs-mongers are worſe than *Jews*:
They once crucified Chriſt in the Fleſh;
But thoſe Maſs-Prieſts crucifie Him afreſh:
If bread could be ſubſtantiated by ſuch Noddies
As real, then ſo many Wafers ſo many bodies.
Then Chriſts Body is divided into many parts;
1 Cor. 1. 13 Conſider this, you that have enlightned Hearts:
What ſaith the Scripture, Is Chriſt divided?
No, he is not, by Scripture 'tis plain decided:
Eph. 4. 4, 5. One Body, one Spirit, one Hope, one Lord,
One Faith, one Baptiſm, as ſaith the Word:
If every Wafer, conſecrated by a Maſs-Noddy,
Be metamophis'd ſubſtantial Chriſts Body,
Then ſo many Wafers, by Papiſt Debators,
So many Chriſts, yea Chriſts Mediators;
1 Cor. 8. 6. Which is againſt Scriptures ſtanding Rod,
Which ſay to us, there is but one God;
And one onely Jeſus Chriſt our Lord;
One God, and Mediator, ſaith the Word:
1 Tim. 2 5. Between God and Man, the Man Chriſt Jeſus;
Therefore, let Mens inventions not pleaſe us.
Luke 22. 19. Chriſt took bread, gave thanks, brake it,
Said, This is my Body, living when ſpake it:

Signifies

Signifies Chriſts Body, do it in remembrance of me; 1 Cor. 11. 24. 25
Chriſt living did not eat his Body you ſee.
Should bread incorporate become Chriſts Body, Pſal. 94. 8.
Chriſt in Heaven, he believes this, is a Noddy: Rom. 1. 22, 23.
If bread's turn'd to Chriſts Body, then when eat
The Wafer, they eat Chriſt, O horrid cheat! 1 Cor. 2. 14.
The wicked don't receive Chriſt, none of them
Underſtand, things ſpiritual are fooliſhneſs to 'em. Dan. 12. 10.

SECT. III.

MY firſt Arrow being gone thorow clear, Pſal. 51. 17.
I will draw a ſecond to make good the rear: Hoſ. 6. 6.
A ſecond Error in Maſs, by which I can't paſs,
Say, they daily offer up Chriſt in the Maſs! Mic. 6. 8.
The Goſpel allows Miniſters, and Sacrifices too,
But not ſuperſtitious Ceremonies to do: Mat. 12. 7.
Sacrifice of prayer, praiſe, a Heart Contrite, Pſa. 116. 17.
Broken for ſin, praying in Faith, Gods Delight: Heb. 13. 10.
Not in your groſs ſuperſtitious Idolatries,
God will have mercy, obedience, not Sacrifice. 1 Sam. 15. 22.
That there's need offering Chriſt in the Maſs, Heb. 9. 26.
By way of ſacrifice, is an error very groſs
In Scripture, 'tis full of Blaſphemies
Againſt Chriſts prieſtly Offices, and implies } Heb. 10. 10.
An imperfection in Chriſts dying Sacrifice;
Contrary to Scriptures, which do us call,
Remember Chriſts Offering his Body once for all
In ſacrifice, to perfect them are ſanctifi'd,
Here's compleatneſs of Chriſts ſufferings, who dy'd Acts 4. 12.
To ſatisfie Gods Juſtice without delay,
Which could not be by any other way. Mat. 3. 17.
Chriſts one ſacrifice without Exemption, Heb. 7. 27.
Hath compleated for ever Mans Redemption:
Search Scriptures, once, once, once for all Heb. 9. 28.
Chriſt ſuffered for us, whom God doth call 1 Pet. 3. 18.
An All-ſufficient Sacrifice, I am well-pleaſed Heb. 10. 10, 14.
In my Son, hear him, ye that are diſeaſed:

Hear

Hear him, believe in him, as you paſs,
Mat. 17. 5. Take heed of this wicked Idolatrous Maſs!
For to reiterate a thing once done, mind,
For the attaining or accompliſhing the end
For which it's begun, declares an imperfection;
Mat. 23. 28. By Maſs Chriſts Sacrifice, caſt by rejection
33. verſ. As imperfect, therefore they offer ſacrifice,
To perfect what Chriſt begun, O Blaſphemies!
Making Chriſt himſelf a meer Cypher,
His ſacrifice not valued as Aſhes of an Hifer:
Mat. 3. 17. Yet in Chriſt alone God's well-pleaſed, and
Mat. 28. 18. Hath committed all power into his hand:
Yet ſee, theſe Maſs-Prieſts how they vant
2 Cor. 6. 14. to the 18. verſ. Of Maſs, and render Chriſts Death inſignificant:
Ezek. 14. 3, 6. So the glory of Chriſts prieſtly Office vail'd,
The Goſpel Truth's perverted, and conceal'd;
John 5. 21. Here's Maſs-worſhip, an Idol-god for a Saviour,
As appears by their Monkiſh lives behaviour;
Heb. 10. 29. Trampling under foot Chriſts precious blood,
Glory of Chriſts prieſtly Office, long withſtood
The Patience of Chriſt, but 'tis not long
Pſa. 11. 6. Chriſt will ſuffer them to uſurp this wrong:
How many Proteſtants lives, hath this ſtood,
That the Wafer is not Chriſts body and blood.
But the wicked ſhall do wickedly, and
Dan. 12. 10. None of the wicked ſhall underſtand.
The wicked ſhall wax worſe and worſe,
2 Tim. 3. 13. Deceivers, deceiving, and deceived is a Curſe:
'Tis juſt with God ſuch ſhould be deceiv'd,
When Truth with them can't be believ'd.
When truth comes into the World in ſight,
John 3. 19. They love darkneſs ſtill, rather than light:
Will not believe, their Conſcience ſo deprav'd,
2 Theſ. 2. 10. Can't receive truth, that they may be ſav'd:
They with malice Proteſtants environ,
Having their Conſcience ſear'd with a hot Iron:
1 Tim 4. 2. Their Conſciences hardened, in ſin bold,
Falſe wicked Doctrines they do unfold:
And affirm thoſe things for real truth,
So falſely corrupt both Age and Youth.

Which

Which they know to be falſe, yet deluded
By Satan, who on *Adam* and *Eve* intruded ; Gen. 3. 4.
Becauſe they did not believe the Truth,
'Tis juſt with God on Age or Youth,
To ſend them very ſtrong deluſions,
To believe the Devils wicked infuſions ;
That they ſhould believe the Devils lyes, 2 Theſ. 2. 11 12. verſ.
Becauſe they delight in Blaſphemies.
God's righteous in condemning Age or Youth,
Whoſe pleaſure is in Unrighteouſneſs, not in Truth:
How they adore wickedneſs in their Station,
And corrupt Scriptures by falſe Tranſlation,
And falſe gloſſes thereon, and among
All, to ſerve God in an unknown Tongue :
Denying Scriptures, by their command, 1 Cor. 14. 14.
To be read by the Laity at no hand ;
This their diabolical way to advance
Superſtition, keeping People in ignorance.
Yet God in all Ages preſerv'd by his Grace
Some that never wicked Maſs did embrace ; 1 Kings 19. 18.
But ſtill did oppoſe Popery to it's face,
Yet by Popes cruelly ſuffer'd in their race :
Popes being for Cruelty, wicked and baſe
To Proteſtants, God change their Hearts by Grace ! Prov. 12. 10.
I muſt tell you the Truth, I can't ſpare ye, Col. 2. 18.
They worſhip Images, and Virgin *Mary* ;
An expreſs Badge of Antichriſt they carry, 1 Tim. 4. 3.
Againſt Scripture, prohibiting times to marry.
Another Beaſt mark, which like a Cheat,
Againſt Scripture, command to abſtain meat ;
Humane Tradition, Holy-days, which is a plain Deut. 18. 10. 12. verſ.
Mark of the Beaſt, yet how few refrain :
Yet Scripture forbids them, ſaith *Paul* again,
I am afraid of you, leſt labour'd in vain.
What's tell of Scripture, that's not in their Eye, Gal. 4. 3, 4.
They plead Tradition, Cuſtom, and Antiquity.
Scriptures they lay aſide, like a thing dead,
Hold the Pope to be the Churches Head ! Col 1. 18.
A brave Head he is, if you will him ſee,
Thirteen of the *Revelations* will deſcribe him to'e.

Here's Rev. 13. 1.

Here's that Monſter that long hath bin
In the World, and for money forgives ſin,
If you will believe him, but my lines cry,
He is the Beaſt that ſpeaks Blaſphemy,
Col. 2. 8. And is guilty of that ſin of Simony;
He is the Great Beaſt of all Iniquity,
This proud, inſulting, domineering Prieſt,
Enemy to godlineſs, and is Antichriſt:
Who forceth all abomination with's Rod,
2 Theſ. 2. 4, Exalts himſelf above all that's call'd God:
Rev. 13. 16. He is the Abomination that's void of Grace,
Still oppoſeth Chriſt, and his Image deface,
Joſh. 24. 19. 20. verſe. Which is Holineſs, not a Picture ſo baſe.
The Counſel which an ancient Author gave,
Let every one with ſpecial care receive;
2 Cor. 6. 14. to the 18. verſ. He that would holy live, from *Rome* be packing,
There's all things elſe, but Holineſs is lacking.

SECT. IV.

BY Maſs ſee, breaking bread is miſapply'd,
The Ordinance they alſo do divide,
Wine to the Laity is by Maſs-Prieſts deny'd;
Yet Chriſt, when his Ordinance ſet up,
Luke 22. 19. 20. verſ. Chriſt took bread, and alſo the Cup:
But the Wine from the Laity is put,
Prieſt alone receives it into his Gut.
Here's your Maſs-prieſt, he drinks Wine alone,
But the poor Laity they have never none.
1 Cor. 11. 24, 25 Yet Chriſt did inſtitute one as the other,
But Chriſts Inſtitution is as younger Brother,
Caſt out by Maſs-prieſts, as you may ſee,
What the Popes reckon Chriſt to be,
Or Goſpel Inſtitution in the leaſt degree.
Many Croſſes and Monkey-faces they make,
Before their Idol god they will take.
Yet no croſſes us'd in the Apoſtles days,
Nor Scripture pattern for ſuch Idle plays.

No

No Croſſes were us'd by Chriſt his hand,
Nor by any example or Scripture Command;
Of Croſſes there is made no mention
At the Inſtitution, nor Scripture-intention,
Theſe Croſſes then are the Pope's Invention.

For *Pagans* did not uſe Croſſes, in Hiſtory ſee,
In their Idolatrous Worſhip: Croſſes muſt be
By Pope *Gregory* the ſeventh in his ſtation
Made, who was much given to Conjuration:

A meer Conjurer, here's the Infallible Head
Of Croſſing the Challice, and alſo the Bread:
Reader, obſerve, and conſider what's ſaid.

They never ſay Maſs without Wax-tapers
Or Candles, with many croſſing Capers;
'Tis ſpiritual darkneſs, as doth appear,
What need Candles when Sun ſhines clear?
How corrupt are Maſs-prieſts; underſtand,
Are Croſſes and Candles God's Command?
Paul glory'd in Chriſt's Croſs in his Heart, Gal. 6. 14.
Not uſe Croſſes in Worſhip, that's Papiſts Art.
In Scripture no ſuch Cuſtom underſtand, 1 Cor. 11. 16.
Who hath required this at their hand? Iſa. 1. 12.
Muſt they not ſay our Maſter the Pope?
For no Command in Scripture ſcope
For ſuch Practices; ſo Chriſt's Sovereignty deny,
And with inventions of Men comply. Mat. 15. 9.

'Tis great diſhonour to Chriſt and Indignity,
To uſe that in Worſhip is meer Idolatry
Which Chriſt never inſtituted, is Popery:
As thò Chriſt was not the only Law-giver,
Being Wiſdoms Fountain, God bleſſed for ever. Rom. 9. 5.
Thus I have ſhot at the Maſs, by his hand
Who gives Grace thoſe things to underſtand.
No ſuch Cuſtom in Scripture, or Church of Chriſt,
To the Teſtimony, or go where they liſt.
If any Preach not according to Scripture bold, Iſa. 8. 20.
Let'm be accurſed that againſt Scripture hold:
See what's this Maſs, can any thing be worſe, Gal. 1. 8.
To receve the Beaſt-mark, a dreadful Curſe? Rev. 13. 16.

They that are filthy, will be ſo ſtill,
Rev. 22. 11. Wickedneſs doth now the Ephah fill.
Away with your Maſs, you god-eaters,
Make a Cake a god, then eat him, Cheaters;
That after many Croſſes all in an hour,
Make a Wafer a god, and preſently him devour;
Phil. 3. 19. May be call'd belly-gods, for you advance
Your wickedneſs, keeping People in Ignorance:
Lev. 19. 19. Away then with your linſey-woolſey garments,
God accepts you no more than Verments.
Mat. 23. 33. So Chriſt calls you a generation of Vipers,
Who think Worſhip conſiſts in Organ-pipers.
You are for Bowings, Croſſes, hat and knee,
Yet live in ſin, ſure bad Men are ye;
Tit. 1. 12, 14, 16. verſes. What will ye do, that think to pleaſe
The Lord with ſuch vain things as theſe?
Think all well, if your *Pater-noſter* can
Say over, call your Neighbour heretick-man;
If not joyn with you in your Maſs
Acts 21. 28. Of Idolatry, then for a Heretick muſt paſs,
With flouts and ſcoffs, if once any fly
From ſuperſtitious Ceremonies of Popery.
To whom do you your Cruelties lay?
Who are term'd Hereticks ſo much as they
Acts 24. 14. That fear God moſt? Papiſts in ſin perſiſt,
As if could pleaſe God with what they liſt.
Act. 28. 22. He that will not own the Maſs, muſt dye,
And if Commanded by the Pope's Authority;
Commit Murder or cruel Maſſacry
Pſal. 74. 20. On Proteſtants, poor Children paſs not by,
Cruelly deſtroy all without Humanity.
To Chriſts Kingly Office the Pope doth fly;
Under pretence of ruling for Chriſt, doth hate
His Servants, every where them Excommunicate:
Mat. 16. 19. Pretend have *Peter*'s Key, if believe what they ſay,
If not, *Paul*'s Sword will make you obey.
Rev. 13. 17. Without the Beaſt-mark none muſt buy or ſell,
That don't Conform to ways lead to Hell.
They make ſhow of Wiſdom in their ſtation,
Col. 2. 23. Of Will-worſhip as a ſhew of Humiliation.

So

So cunning is Satan, and deceitful Man's heart, Act. 5. 3.
Doth think himſelf godly, Satan's art
To deceive, when from ſin they never depart. Rev. 12. 9.

SECT. V.

FRom the Maſs I will now a little advance,
And write briefly of Chriſt's Ordinance,
Or laſt Supper, which is abus'd by Ignorance.
To inſtitute this Ordinance nothing did move Luke 22. 15.
Chriſt ſo to do, but his Grace and Love;
As a Memorial of his dying Paſſion free, Luke 22. 19.
Do this in remembrance of me.
Breaking Bread was an Ordinance, ſays my rhimes,
Which Saints did uſe in Primitive times; Act. 2. 42, 46.
By Jeſus Chriſt was firſt inſtituted,
Though by many ſince it hath been polluted, Act. 20. 7.
By Mens inventions, contrary to Chriſts Command,
As by Maſs, and otherways too in *England*.
Breaking Bread hath a twofold ſignification,
That we ſhould remember in our ſtation, Iſa. 53. 5.
Chriſt's Body broken for our Salvation:
Thereby to conſider all the benefits we
Have received by Chriſt's ſufferings free.
Alſo to be mindful of our Communion
One with another, as Believers in Union Joh. 15. 12, 13.
With Jeſus Chriſt, who is their head,
Preſented unto them in and by the Bread;
Which conſiſts and made of many grains,
Not like Maſs, where no bread remains
After Thankſgiving, as Maſs-prieſt fains.
A double ſignification hath the Wine likewiſe, Mar. 14. 24.
Not like wicked Maſs uſed in our days.
But puts Believers in mind of Chriſt's Blood,
Which he ſhed for their everlaſting good.
Alſo Chriſt's Death is very ſignificant
In ratifying unto us the New Covenant Ezek. 36. 25,
Or Teſtament, and all things therein contain'd, to the 35. verſ
Saith Scripture, therefore Maſs to be refrain'd.

Luke 22. 20. It ſignifies Believers Communion in ſtation,
1 Cor. 1. 9. And fellowſhip with Chriſt their Salvation.
Likewiſe to remember in our generation,
Luk. 22. 28, 29, 30. verſ. To be ſincere to Chriſt under Temptation,
Then ſhall reign with Chriſt in glorification.
Therefore all they who uſe this Ordinance
1 Cor. 6. 2. Should have no fellowſhip, but ſhould advance
From Idolaters and ſuperſtitious evils,
1 Cor. 10. 21. Who in the Scriptures are called Devils.
From unfruitful works of darkneſs move,
Eph. 5. 11. If break Bread, let it be in real Love.
Primitive Believers were of one mind
Act. 4. 32. And heart, let all malice be declin'd.
'Tis a dangerous thing to partake or accord
Of this Ordinance unworthily, ſaith the Word,
Are guilty of the Body and Blood of the Lord:
They eat and drink their own Damnation,
1 Cor. 11. 27, 28, 29. verſ. Not diſcerning Chriſt's Body in their ſtation:
Want the eye of Faith, which doth advance
The Soul to ſee the end of this Ordinance:
So are damn'd for Unbelief and Hypocriſie,
Which is the Cauſe of many, I fear and cry:
Therefore try, by a heart real Examination,
Whether fit for ſuch Communication;
And not like the Prieſts of the Nation,
Who admit Drunkards or any in their ſtation,
Whoremaſters, Prophane Men in Converſation.
Woe unto the Biſhops and Prieſts of the land,
When God ſhall ſay, Is this my Command?
Iſa. 1. 9. Who hath required this at your hand?
How Prophane are Prieſts in the Nation,
To all wicked men officiate Adminiſtration;
How corrupt with the Pope's pollution,
Few of them keep to Chriſt's Inſtitution;
But Adminiſter unto all, none exempt,
So bring the Ordinance into contempt.
Rev. 2. 2. How careleſly and promiſcuouſly admit,
Before they are by Examination fit:
Contrary to Scriptures, which you may ſee,
If you pleaſe to ſearch the Scriptures free.

The Ordinance refreſheth the ſoul of Faith, Rom. 14. 23.
But to the wicked Damnation Scripture ſaith.
According to Chriſt's Inſtitution 'tis good,
Yet Bread and Wine are not Chriſt's blood:
Nor is Chriſt in or under them, as Papiſt liſt,
'Tis by Faith alone we receive Chriſt. Eph. 3. 17.

Chriſt's Death by Believers is highly priz'd,
Chriſt our Paſſover for us is ſacrific'd: } 1 Cor. 5. 7, 8.
Hate Maſs, that by wicked Men was deviſ'd.
Purge the old leaven, ſin, and keep the feaſt,
Not with wicked Maſs, as doth the Beaſt
And her followers all, both age and youth;
Let us with unleavened Bread, ſincere truth,
Purge therefore the old leaven, be you new,
That Chriſt by Faith may dwell in you.
Chriſt as the only Mediator was crucify'd
To reconcile us in him, Juſtice is fully ſatisfi'd:
No need Maſs, Chriſt the alone Propitiation, 1 Joh. 2. 1, 2.
On Chriſt alone will I depend for Salvation: Col 1. 14.
'Tis by his Blood my Soul is cleans'd, is eas'd,
Becauſe God ſaid, In him I am well pleas'd. Mat. 17. 5.

SECT. VI.

Concerning Purgatory.

POpery once again I here call to mind,
In oppoſition to Popery I have more behind.
Papiſts hold a middle and infernal place,
Where Souls ſuffer, without Money, a ſad Caſe!

And 'tis a cunning Artifice to get Money by,
For if you are rich, and like to dye, }
Then to a Maſs-prieſt your ſelves apply:

He will Pray you out of Purgatory,
If you have Faith to believe his ſtory, }
But his Prayer never brings thee to glory.

For conſider what Scriptures unto us tell, Luke 16. 23.
At Death the Souls of wicked go to Hell

Imme-

Immediately; the rich Man, mind it well,
In Hell lift up his eyes, he did not dwell
In Purgatory, his Condition ſad, for alas!
In thoſe days were no Prieſts to ſay Maſs.
Though Satans ſubtilty in wickedneſs was great,
Yet then to get Money had not this feat.
His Sons, the Popes, did ſince this compleat,
So Money get, and many Souls they cheat.
Mar. 11. 22. See then, and underſtand theſe things plain,
Their feigned Purgatory is only for gain;
For without Money there the Poor may lye,
Not a Prayer for them, ſee their Charity,
For want of Money they in Purgatory frye,
But for their Comfort a Purgatory is none ſay I.
'Tis true, there is in this life a Purgation;
1 Joh. 1. 7. That is, Jeſus Chriſt's blood, by renovation
Muſt purge our Souls, by Regeneration.
Heb. 9. 14. & 11. 6. Chriſt's Blood muſt be apply'd by Faith's deſire
Whilſt we live, or never after by fire.
When the wicked dye, no place of Purgation
Do they go into, but Hells Damnation.
Don't be deluded with Purgatory in ſtation,
Mat. 18. 3. Muſt be Converted if ever enjoy glorification.
All Believers at Death, when they dye,
Are carried into Heaven immediately;
By Chriſt's Mediation, that Pearl of great price,
Luk. 23. 43. This day ſhalt be with me in Paradiſe.
Purgatory you ſee then is Mens device,
For 'tis clear, Scriptures they don't tell
Of a Purgatory, between Heaven and Hell.
No Reader, don't deceive thy Soul,
For a Purgatory there is none at all:
Here's a twofold Cheat, what can be worſe?
To deceive thy Soul, and alſo thy Purſe.
Here's another thing which doth harden
Men in ſin, Indulgences and Pope's Pardon:
Which frees Men from ſin in God's ſight,
This alſo a Cheat for Money, makes Purſe light.
Luk. 7. 49. Can Man forgive ſin? a blaſphemous ſtory;
Here's a Cheat for Money, as is Purgatory.

This

This is that brings griſt to the Pope's Mill,
'Tis diametrically oppoſite to Scripture ſtill,
Which tells us Truth, that there is none
Can forgive ſin but God in Chriſt alone.
By Indulgences wickedly invented by the Pope,
Men live in wickedneſs, yet have falſe hope:
Live in all kind of ſenſuality, Hell's road, Gal. 5. 19, 20, 21. verſ.
Swearing, Whoring, Drunken ſins, are all-a-mode:
Why? becauſe they believe a Maſs-Prieſt
Can pardon them, ſo live as they liſt.
As if Maſs, Holy Water, by a Prieſt's Conjuration
Did purge ſin, ſo live a wicked Converſation.
What need I care how I live, if with a fee
To a Maſs-prieſt he can make me free.
I have read of one Martyr, whom I honour
In the Faith, being brought before bloody *Bonner*,
Said, *Sir, at firſt I was of your Faith,*
But now I believe what Scripture ſaith,
Not a Prieſt, which did in ſin me harden,
Car'd not how I liv'd, becauſe had a Pardon
Of a Maſs-prieſt for Money, but now I cry
None can forgive ſin but the holy Deity. Iſa. 6. 16.

SECT. VII.

Popiſh Pennance.

HEre I will joyn Popiſh Satisfaction
By Pennance, which is alſo a wicked detraction
From Chriſt's Merits, if by Whipping, Faſting, we,
Satisfie God's Juſtice in our own Perſons, ſee
What Papiſts count Jeſus Chriſt to be.
Chriſt's Merits by Papiſts excommunicated,
Yet Chriſt's alone Satisfaction in Scripture ſtated:
By the travel of his Soul God is ſatisfy'd, Iſa. 53. 11.
Which by Popiſh Pennance is wickedly deny'd.
Chriſt made an end of ſin, by Faith apply'd Heb. 10. 14.
By one Sacrifice perfected them are ſanctify'd,
For Believers obtain'd an eternal Redemption, Heb. 9. 12.
Are Pardoned, Juſtified, without exemption.

By

By Chriſt alone we have Favour with God,
Sin made us Enemies, wicked, vile, and odd.
Col. 1. 21. Alas, Confeſſion of ſin is not Satisfaction,
Our beſt Duties are tainted with putrefaction
Of ſin, our Repentance, Confeſſion, Humiliation,
1 John 1. 8. Are tainted with Hypocriſie and Diſſimulation.
Sin can't ſatisfie, for 'tis clear in reaſon,
No more than a Traytor if Confeſs his Treaſon.
Our mourning for ſin, Praying for Pardon
And ſtrength againſt ſin, ſhould not harden
In ſin, our ſtriving for mortification,
Are quite other things than Satisfaction.
Heb. 7. 25. Whatever we offer to God for acceptation,
'Tis through Chriſt's Interceſſion and Mediation.
This is a ſure Rule and Foundation-ſtone,
That God's Juſtice is ſatisfy'd by Chriſt alone,
For all Believers then like Chriſt there's none.
Mat. 17. 5. For Man's ſin God's Juſtice would admit
No other ſatisfaction, this Point don't forget.
Act. 4. 12. And this muſt be apply'd by Faith alone,
And this the Papiſt can't abide to own.
They to the Virgin *Mary* themſelves apply
For Interceſſion, and on Saints alſo rely,
1 Tim 2. 5. As Mediators with Chriſt; Oh Blaſphemy!
As if Chriſt, bleſſed for ever, needed Coadjutors,
Which is a Blaſphemy my Soul abhorrs;
'Tis lifting up the Creature, and doth deface
Chriſt's Merits, undervaluing God's Free-grace:
Col. 3. 11. For if Chriſts ſufficient Sacrifice be deny'd,
To what end was Chriſt incarnate and dy'd.
What greater Indignity, diſhonour can be
To Chriſt, than is given by Papiſts you ſee?
Col. 1. 19. What's worſe than undermine the Foundation
Of all Happineſs? by Chriſt alone is Salvation,
Not by Virgin *Mary*, nor Saints in ſtation.
Rev. 4. 10. They caſt their Crowns at Chriſt, and fall
Before his Feet, Chriſt being all in all.

SECT.

SECT. VIII.

Obj. SOme may move this Objection ſo bold,
Why againſt Papiſts do you ſo hold?
Sol. Becauſe receive their worſhip from old,
Pagan Heathens, which I could unfold,
From ancient Authors, and Scripture bold;
There was the Dragon worſhip at leaſt,
From which derives worſhip of the Beaſt:
On which the generality of men doth run; Rev. 13. 2, 3, 4. Verſes.
'Tis the groſſeſt Idolatry under the Sun:
Becauſe faireſt pretence of worſhipping Jeſus,
So with Superſtitions think to pleaſe us. & 14 15.
So turn Chriſt into an Idol 'tis plain,
What elſe doth bowing to Images mean,
Their Wafer-god, and other things as vain?
Croſſes, Crucifixes, and Beads ſuch Idle Toys,
Fit to pleaſe Children and fooliſh Boys.
Being ignorant of Chriſts Righteouſneſs all one, Rom. 10. 2, 3.
Men invent a righteouſneſs of their own,
Not living by Faith, into Hell are thrown.
God is a Spirit, and requireth of Age or Youth,
To worſhip him in Spirit and in Truth.
Tho by what's written, Papiſts may be inrag'd John 4. 24.
Againſt me, yet my Soul is here ingag'd,
'Tis a wicked Religion, for there is none
Other way to Salvation, but by Chriſt alone. Acts 4. 12.
Muſt be ſav'd by Chriſt alone, if at all,
None can be ſav'd, whether great or ſmall,
But in and through Chriſt, who is all in all.
Tho Chriſt don't ſave without Sanctification; Luk. 17. 12.
Yet Sanctification don't merit Salvation.
I bear Papiſts no malice, I wiſh them well,
Oh would they turn from the way of Hell!
Therefore let none miſtake me herein,
I hate not their Perſons, but only their Sin.
Chriſts Excellency I will endeavour to advance,
Whiles I am in the World, *Huſnance.*

To do them good I would in love accord,
My utmoſt ſtrength in a ſpiritual way afford,
If would diſpute according to the Word.
But that they deny with a ſtunning blow,
John 4. 20. Cry old Fathers, Tradition, and then you know,
Deny the Statute, to what end pleads Law?
They can't defend their Religion by the Word,
Therefore, often uſe they Fire and Sword:
If can't defend it by their magical Charms,
Then they uſe *Pauls* Sword, force of Arms.
2 Pet. 3. 16, 17. When any falſe worſhip would introduce,
They put by the Scriptures, by a ſinful abuſe.
By falſe gloſſes on Scripture, in their Station,
Eph. 4. 18, 19. verſe. And by their corrupt and falſe Tranſlation;
Then their wicked Doctrines to advance
Is by keeping People in their ignorance.
Col. 2. 8. 'Tis Will-worſhip clear, in Scripture ſtill,
So may receive twenty worſhips if you will:
Lay aſide Scripture, what Rule for Faith,
A meer *Chaos*, if follow what Tradition ſaith.
Then what *Jews*, *Turks*, and *Pagans* deviſe,
And what's invented by the Father of lies:
Therefore keep to Scripture in thy Station,
They were given by Divine Inſpiration:
1 Tim. 3. 15, 16. verſes. And Scriptures are by the Spirits Operation,
Able to make us wiſe unto Salvation.
Col. 2. 12. Papiſts have many Blaſphemies, ſhould follow 'em,
More Fopperies, than would contain a Volume:
But thoſe I have written without diſpute,
Strike at Jeſus Chriſt, the Foundation-Root.
Of all happineſs therefore could not be mute
To extenuate Chriſts Excellency as bad fruit:
Yea diabolical wicked without diſpute,
Conſider theſe hints, and thy ſelf recruit,
With Scripture light thoſe Errors confute;
Don't ſee thy Saviour ſlighted, yet be mute.
Luk. 22. 28, 29. verſ. Own Chriſt here, don't believe Papiſts Story,
And fear not, Chriſt will own thee in Glory.

SECT.

SECT. IX.

Obj. But ſome may ſay, in all your ſcope,
Can't you tell us the Riſe of the Pope?
Sol. At firſt they were Biſhops underſtand,
Placed and advanced by the Emperours hand;
As Biſhops are by the King of *England*,
And ſupported in dignity by his hand;
And did live in very much Tranquility,
Under the Emperours power and Eye,
Until Pope *Hildebrand*, he did it deny,
Who was a Sorcerer, and by his wicked pride,
The Emperours power he did divide,
Both Eccleſiaſtical and Civil power apply'd
To the Pope, by whoſe Example and Ambition,
Fill'd *Europe* with moſt wicked Superſtition:
Under pretence of Chaſtity, deſtroyed Marriage, 1 Tim 4. 3.
So baſe and wicked in their Carriage.
Under the Title of Liberty, did break peace Prov. 26. 25.
With Emperors, ſo Popes did increaſe
In wickedneſs, and abominable Idolatry,
And ſo reſiſted the Emperors Authority:
So at length they brought it to paſs,
By the Popes Command to ſay wicked Maſs.
And that a few Cardinals wickedly bent,
Should chuſe a pope without the conſent
Of the Emperour, contrary to Law, and
The Emperours juſt right, and command:
To advance Biſhops, the right his own,
This by Popes hath been long overthrown.
Have extorted all into their own hands;
That under the Popes are, or commands:
And not content with that, have ſo prevail'd
By uſurpation, the Emperours have quail'd.
All power to Pope himſelf being wicked affected, 2 Theſ. 2.4.
For whereas no Pope might be elected
Without the Emperour, that is now rejected

By the Pope, and no Emperour to ſtand
Without the popes conſent and hand:
Who take upon them ſo in their Station,
No Emperour ſhall be in their Generation,
Without the popes holy Confirmation;
Yea, at pleaſure the pope by Excommunication
Pſa. 73. 6. Depoſe Kings, and Emperours by his pride,
See on *Frederick* the Firſt, who was ſpied
To hold popes Stirrup on the wrong ſide,
For which the pope could not him abide.
Thus popes take on them imperial power
Over Kings and Princes unto this Hour.
For *Henry* the fourth, Emperour, did ſtand
At pope *Gregorys* Gate, by his Command,
Three days to beg pardon at popes hand;
The pope caus'd *Henry* ſecond, King of *England*
For ſome difference with a Biſhop, underſtand,
To go bare-foot, by the popes command,
To *Canterbury* with his bleeding feet,
That he might a Biſhops Tomb there meet:
Which for a King to do, was a wicked thing
Of the Pope, alſo *John* once *Englands* King,
The Pope caus'd to bow, and kneel down
At the feet of the popes *Legate's* frown,
And alſo to offer unto him his Crown;
And to kiſs the Biſhop of *Canterburys* Feet,
Which for a King to do, is very unmeet,
But *Englands* King now hath more Wit.
He is not *Henry* or *John* by Name;
But the prudent Underſtanding King *William*,
Will not ſuffer the Pope Supream to be,
To Reign over him in ſuch a degree:
Prov. 29. 4. I hope power of the pope in his days
VVill be abrogated, the King being wiſe.
Tho ſome Biſhops were loth he ſhould ſtand
As King ſupream, all Biſhops to command,
But now will know him King of *England*.
Eccl. 8. 2, 4. I can't but pray for his Majeſties ſucceſs,
Alſo his Royal Conſort Jehovah bleſs.

Make

Make them King and Queen of high renown,
To throw Will-worſhip and Popery down:
But not to inlarge here, conſider Popes pride,
How over Kings and Emperours ride.
See Popes and Biſhops Ambition wicked and odd,
Exalt themſelves above all that's call'd God.
Hence it appears that Popes vain Tradition, 2 Theſ. 2. 4,
Brought in all their wicked Superſtition:
Superſtition, by degrees brought Idolatry;
Idolatry increas'd Ignorance and Blaſphemy:
Ignorance embrac'd that deluſions Story,
And fain'd great lye of Purgatory: Luke 16. 22,
Purgatory brought the Doctrine of praying 23. verſes.
For Souls departed, for Money playing.
Praying for the Dead, this wicked Cheat,
Did cauſe men to give Eſtates very great
Unto the Church of *Rome*, who did aſpire
To Covetouſneſs, to maintain Monk and Fryer:
Then large revenues brought their Avarice,
So prompt them to all Sin and Vice:
Ambition brought their inſulting pride Pſal. 10. 3, 4.
Over Emperours, and many Kings beſide.
Their pride ſought for an Arm of Fleſh,
Man's power to ſupport wickedneſs afreſh:
Power brought in Cruelty in poſſeſſion,
The Popes Cruelty brought Oppreſſion:
Oppreſſion brought on cruel Perſecution, Heb. 11. 36.
Which brought many to their diſſolution. 37, 38. verſes.
In which many Saints have ſuffer'd at leaſt
Cruel oppreſſion by power of the Beaſt.
The Pope and's adherents, which Scripture call
A Star from Heaven, the Church, did fall } Rev. 9. 1 to
From the Faith, full of Wormwood and Gall. } the 12 verſe.
In reſpect of corrupt Doctrines in profeſſion; Rev. 8. 10. 11.
Gall, in reſpect of their cruel Oppreſſion:
Which hath been manifeſt in all Lands,
Within juriſdiction of Popes commands.
Scripture the Pope lays aſide as dead,
Popes commands and decretals are head
Above Scripture, of Blaſphemy Papiſt not afraid.

You ſee, yea oppoſeth God himſelf, underſtand,
Exod. 20.5,5. Shalt not bow to Images, is Gods Command:
The Pope expungeth this Precept, and
Setteth up Images in Churches by his hand
Or Authority; God ſaith ſhall not bow down
To Idols, the Pope ſaith with his Crown,
Worſhip theſe, or I on you will frown.
Here's the Popes command, and threatning Rod,
As Antichriſt blaſphemouſly oppoſeth God.
What thinkeſt Reader, who ſhall we obey,
God or the Pope? conſider it in thy way:
Inſtead of Purgatory, Hell is Popes pay,
Act. 5. 29. Therefore God obey in this thy day.
The Pope hath many Errors great and ſmall,
For ſome ſins Papiſts hold to be venial;
But Scripture doth not at all ſay ſo,
The leaſt ſin is a Tranſgreſſion of Gods Law:
Yea, the leaſt ſin which is much worſe,
Gal. 3. 10. Expoſeth all Men to a dreadful Curſe.
But not to inlarge here, yet mind well,
For little ſins, without Repentance I tell,
And Faith in Chriſt, God hath a great Hell
Inſtead of Purgatory, with falſe hope don't ſwell.
Therefore take heed, who can in's fury dwell?
Pſal. 90. 11. What's to lye under Gods wrath, none can tell.
Thus I have given you ſo brief's I can,
The Popes Riſe, and their Actions ſcan,
Conſider it, as art an honeſt Man.
2 Pet. 3. 1,2. Now Reader, in love, to help thy Memory,
To ſumm up all, I will my ſelf apply:
Conſider it without a partial Eye,
Underſtand what's ſaid, as paſſeſt by.

SECT. X.

MAny hundred years the Man of Sin
His Errors concealed, in the World bin:
All his wickedneſs, which he hath done,
Hath been admir'd by moſt as they run:

And

And receiv'd all Errors as they concluded,
By which moſt Men have been deluded.
The Errors which Papiſts have broach'd plain,
Are received for ſound Doctrines, ſo vain
Are Men in Superſtitious forms and ways,
To uſe them for true worſhip in our days:
The Man of Sin doth ſtile himſelf Head
Of the Church, and Chriſts Vicar; tis ſaid
That Jeſuits, Prieſts, Monks, Fryers are
Chriſts Miniſters, then of them take care:
The Laws and Canons of thoſe deem'd
Before Scriptures, are by many eſteem'd.
The power of the Pope unto this hour
Hath been executed as Chriſts power:
The *Roman* Epiſcopal Sea, Court without,
Hath, and is counted Chriſts Church no doubt.
By many their fooliſh Pennance doth paſs,
For Repentance, alſo their abominable Maſs
Hath been received as the real preſence, alas!
Many Proteſtants lives hath this ſtood,
That the Wafer is not Chriſts body and blood:
Their fained deluſions, and wicked Story,
For a Money-cheat, is their Purgatory:
Their outward ſhew of wiſdom inclin'd,
As voluntary Religion, humbleneſs of Mind,
Not ſparing the body, makes them eſteem'd
Religious and holy, their Ceremonies deem'd
As neceſſary; their rich adorning Images, ſee
Their Altars and Temples, how rich they be
Set forth, their Wax-candles in degree,
And gawdy Copes by their light may ſee:
Their bowings, croſſings, and Antick Tricks,
With this, Faith not keep with Hereticks:
By which Errors moſt of Age and Youth,
Who are ignorant of ſpiritual Truth,
Do look upon the Man of ſin as Head
Of the Church, ſo Chriſts Inſtitutions dead
With moſt, thus Satan doth cunningly work
In the World, ſuch baſeneſs in men lurk. 2 Cor. 2. 11.

Pope

Pope will tread on the Neck of Kings,
Yet be call'd a Servant of Servants flogs:
He pretends to ſave Souls, yet with Idolatry,
Ways of falſe-worſhip and Blaſphemy:
All ways of deceiveableneſs are found,
In Popery all unrighteouſneſs doth abound.
Put all ways of Unrighteouſneſs together,
They may be found in Popery as Brother.
Rom. 3. 18. They ſcruple not to do any wicked act,
If they their wicked purpoſe can effect:
Witneſs that Murder of Sir *Edmondbury Godfrey*,
And others, with many a bloody Maſſacre:
Their inhumane Cruelty in *Irelund*,
Many poor Innocents ſuffer'd by Papiſts hand.
What bloody deſigns had againſt *England*
Now, had not God diſappointed Papiſt, underſtand,
Proteſtants might in blood have been involv'd,
Had not God Papiſts wicked Inventions diſſolv'd:
And in other places many Cruelties I find
Acted by Papiſt, Jehovah change their mind,
Micah 6. 8. To love mercy and truth, may be inclin'd;
To love Scripture Truths, and to Proteſtants kind.
And not hold it lawful to break Faith,
And promiſe with Hereticks, as Pope ſaith:
And diſingage Subjects from Allegiance due,
Then raiſe Wars in *England*, 'tis too true.
What wickedneſs was acted by a Papiſt Crew,
Such as before, *England* never knew.
Papiſts tell Men they merit Heaven further,
If Men perpetrate or commit Murther
Or any Villany, to advance wicked *Baal*,
The Church of *Rome*, as I may her call.
Oh that *England* now may loath her all,
That before our King and Queen may fall
Rev. 17. 1. *Babylon*, *Rome*, that falſe Prophet and Whore
to the 6. verſe. Of Abominations, let's imbrace her no more:
Let's loath Popery with the greateſt deteſtation,
Becauſe from *Pagans* had it's derivation,
And too much practis'd in our Nation,
Had I time, I could give a Demonſtration.

But all Popery to declare and unmask
Particularly, were for me an infinite task.
Thus I have briefly gone through Popery;
I could say something also of Episcopacy,
But at present I shall pass in by,
And write briefly, as my lines imply
Of Gospel-worship, by Scripture-warranty:
How Christ's Kingly and Priestly office is invaded,
Under pretence for Christ, yet by Papist degraded,
Is taken notice of, you see in my walk,
Next of Gospel-worship I'le a little talk:
And consider it well as you pass by,
Gospel-truths by Faith rightly apply.

THE

THE EPISTLE TO THE READER.

Micah 6. 8. GOD hath shewed thee, Man, what's good,
What to believe, what to do, is understood
By Scripture, what God requires of thee,
To do justly, and to love Mercy free,
And to walk humbly with thy God, see
This in Scripture, both high and low degree,
Luke 9. 23. Thy Obedience must all self-denying be,
Rom. 3. 24. Because our Salvation is by Christ alone, free:
John 1. 12. Justification, Adoption and Sanctification
1 John 3. 1. Are all free unto us in our generation;
Rom. 6. 4, 6. Are the fruit of Christ's Purchase clear,
Eph. 1. 4. Which in the Scriptures doth full appear.
All Scripture is given by God's Inspiration,
Is profitable for Doctrine in Mens station,
2 Tim. 3. 16, 17. For Reproof, for Correction, in Mens generation,
For Instruction in righteousness to Salvation:
That the Man of God may be perfect,
Throughly furnish'd, to all good works compleat.
There's nothing in Religion but is contain'd
Isa. 8. 20. In Scripture, and by Scripture maintain'd
Gal. 1. 8. Should be, and not by Mens Tradition feign'd:
Mar. 7. 7. Which is vain Religion or Will-worship, see
Col. 2. 18, 23. In this Book more clear, search Scripture free.
The Apostle shews that all things may
Rom. 15. 4. And ought to be sought in a Scripture way;
Because Scriptures are sufficient for direction,
2 Tim. 3. 15. To make a Man wise unto Salvation.
To search Scriptures I have my self applyd,
John 5. 39. The more, because by many are laid aside:

Count

Count them insignificant, though not flatly deny'd,
By a light within, and spirit of Pride. Obad. 3. 4.
This is the Basis of all their arrogancy,
Brethren to those that for Tradition cry:
Of this they boast, have the Spirits guide, Jer. 9. 13, 14.
And so learn'd, pious Men, as is imply'd, 1 Cor. 2. 10.
And Scripture-knowledge also lay aside. Prov. 13. 13.
They have the Spirit, they cannot sin, Luke 10. 16.
They cannot err in nothing herein; 2 Thes. 2. 10,
They cannot speak, nor can they Pray, 11, 12. vers.
But when the Spirit moves their way.
What should they do with natural Affection,
They are all Spirit still by reflection.
Scripture as a Rule they cast by rejection, Rom. 1. 28.
If heady, high-minded, 'tis the Spirits inspection:
What may they not be carried to inherit
By the imagination of the Spirit?
Yet don't mistake what my lines imply, Col. 2. 12.
As though the Spirits operation I did deny: 1 Cor. 2. 14.
No, I do not, but how shall we try
The Spirit, if the Scripture we pass by?
What rule to know whether be of God, 1 Joh. 4. 1.
Or not, but by the Scriptures standing-rod.
There is an excellent spirit or light within
In every Man, yet this light not sufficient herein Eph. 2. 10, 13.
To attain Salvation, this Scriptures record, Jer. 10. 23.
God form'd a spirit in Man, saith the Word, Zech. 12. 1.
Which spirit is call'd the Candle of the Lord: 1 Cor. 4. 5.
With this Spirit there is also the Law, Prov. 20. 27.
Or substance of the first Covenant, know,
Written or implanted in the heart Rom. 1. 19, 20.
Of worst of Men, yet they not depart
From works of darkness, but still sinning,
Yet the Word which was in the beginning
With God, and was God, consider'd as he Joh. 1. 1, to 5.
By whom all things were made free,
And lighteth every one, high or low degree,
That comes into the World, therefore know
By means of this Spirit, Light or Law,

Mankind may know and perform in's ſtation
Many things, yet not in way of Salvation.
Gen. 3. 17. The Law of Nature was before the fall
Eph. 4. 18. Written in heart, but much obliterated in all
Jer. 31. 33. By *Adam*'s ſin, therefore God promis'd to write
& 32. 40. It in the hearts of his People, Scriptures recite:
So runs the tenor of the New Covenant,
I will give you my Spirit, Scriptures grant:
Therefore of a natural light don't vaunt,
2 Cor. 3. 5. 'Tis a new Spirit which we by Nature want;
All light within as of our ſelves recant.
1 Joh. 1. 5. God Almighty who is the original of light,
And God of Spirits, made day and night,
Joh. 1. 3. By Chriſt his Spirits operation don't ſlight.
Heb. 1. 2. 'Tis the Spirit gives knowledge to underſtand
2 Cor. 3. 6. Scripture, as ſo to do God's Command,
Which Spirit the World cannot receive,
Neither can any natural Men believe;
1 Cor. 2. 14. Whilſt in a natural ſtate don't underſtand
As to do the things of God's Command:
There's an inſufficiency, as Scriptures ſpeak,
Rom. 8. 3. In the Light within, or Law, being weak;
Therefore God ſent his Son to redeem us
Gal. 4. 4, 5. From ſin, and death, and the laws Curſe;
Which by light within or natural courſe
We could not do, but ſhould grow worſe.
Rom. 12. 9. Abhorr that curs'd Doctrine, ſay what Men can,
1 Cor. 4. 7. Of an inherent legal Righteouſneſs in Man;
Denying the imputed Righteouſneſs of Chriſt,
Rom. 5. 10. Who to reconcile us to God was Prieſt.
To dye, ſhed his moſt precious Blood,
Which by a legal Righteouſneſs is withſtood:
Joh. 14. 6. Yet none can be juſtify'd, cleans'd or ſav'd
Act. 4. 12. Without Chriſt, Man by ſin is ſo depravd:
Which if Man could Salvation attain
Gal. 2. 21. By inherent Righteouſneſs, Chriſt dy'd in vain.
For if by works of Righteouſneſs done
Tit. 3. 5. By us, could attain Salvation as we run,
Then there was no need of Chriſt the Son

To dye; if by walking up to light within
We should be cleansed from all sin, 1 Joh. 1. 7, 9.
Lead into all truth, and eternally sav'd;
What need was then of a Jesus crav'd, Rom. 5. 8.
To fulfill the Righteousness of the Law, Heb. 9. 28.
And shed his precious blood here below,
To do so for us? if Righteousness I say again } 1 Pet. 1. 18, 19.
Came by the Law, Christ is dead in vain; } Gal. 2. 21.
This is a wicked Maxim, I say it plain.
Though self-righteousness be coasting
With many, and so entertain boasting, Jam. 4. 16.
Which is excluded by the Law of Faith; Rom. 3. 27.
By Grace we are saved, the Scripture saith: Eph. 2. 8.
There is no other way unto salvation,
But by Christ alone, faith Scripture-revelation. Act. 4. 12.
Cast off filthy raggs of self-righteousness, run Job 15. 16.
To Christ by Faith, or for ever undone. Isa. 64. 6.
Respect Morality in way of sanctification, Zech. 3. 4.
But count it dung in respect of Justification. Col. 3. 8, 9.
Full of extreams are many in our days,
To destroy souls Satan hath many ways: 2 Cor. 2. 11.
Some a legal inherent righteousness affect,
Others their Duty, Christ's Commands neglect: Luk. 6. 46.
He thoughts of self-righteousness doth cherish,
And he doth not's Duty, both shall perish. Mat. 5. 20.
'Tis not every hope of a presumptuous station, Job 8. 13.
Nor yet a moral righteousness will enjoy salvation. Mat. 19. 20, 22.
Don't mistake, as though moral Vertues I deny'd,
This is to have what I have said misapply'd.
Moral Vertues are commendable in Man, 2 Pet. 1. 5, 6, 7.
To be sober, chast, prudent, yet none can
Commend us to God without Grace in heart, } 2 Cor. 10. 18.
Without Christ can't be sav'd, I will declar't, } Mat. 17. 5.
Therefore from inherent Righteousness depart.
Many others are by Presumption so odd,
Profess there is, yet in actions deny God; } Tit. 1. 16.
Meer Atheists in practice, wicked, Oh fear Christ's rod!
This is the foundation that standeth sure, 2 Tim. 2. 19.
None shall see God, if not in Heart pure. Mat. 5. 8.

Where

Where Christ is Justification he's Sanctification,
1 Cor. 1. 30. Without Holiness there is no Salvation:
Heb. 12. 14. This may'st see in this Book more clear,
Which from Scripture doth plain appear.
For a practical belief of Scripture I contend,
Phil. 1. 27. Without which eternal Death will be our end.
To draw to a Conclusion, know herein,
I hate no Man's Person but their sin.
1 Sam. 17. 42. May be some *Goliah*'s will despise my Youth,
Yet I fear not to speak Scripture Truth:
Joh. 15. 8. My Saviours glory, Souls good to advance
Is what I am at, whilst I am *Husbance*.
1 Cor. 10. 15. Consider what my lines tell, so Farewell.

Having

HAving written, Reader, if you will look
And conſider firſt part of this Book,
May ſee what's ſaid concerning Popery,
And Proteſtant Religion, as my lines imply,
Vindicated by the Scripture-warranty:
God will be worſhipped in ſpirit and truth,
If Worſhip reach not this in Age or Youth,
'Tis Prophaneneſs to God; for to be ſure,
To worſhip in Spirit is with a Heart pure.
Spirit yielding to Spirit, bad to good,
This Worſhip by Biſhops been long withſtood.
Worſhip in Spirit is Heart yielding to Chriſt,
Not meer action reſted in, as Biſhops liſt.
True Worſhip is everlaſting doors within,
Doors of the Soul, that everlaſting thing,
Opened by the Spirit in Chriſt's auditory,
And ſo receiveth Chriſt King of Glory,
According to Truth, not Biſhops ſtory.
'Tis holy Affection, like an Angel in a flame,
Here's to Worſhip God, not a Book, that's ſhame
To any under Goſpel-light, to be ſo odd,
Without a Book not know how to worſhip God.
To Worſhip in Truth is love become Divine,
By Grace in Heart the Soul doth ſhine;
Labours to pleaſe Chriſt, and the rather,
That in Chriſt we may pleaſe the Father;
In Worſhip, depend on Chriſt's Approbation,
Perſon and Worſhip left to Chriſt's Mediation.
Oh conſider Worſhip in this generation,
Under this God's wonderful Diſpenſation.
In Worſhip let there be a reformation.
True Worſhip is regulated in Age or Youth;
None ought to add or diminiſh from Truth.
We are Commanded by God alone
Not to take the very leaſt Corner-ſtone
Of the Babiloniſh Materials, nor none
Are to make ſuch a linſy-wooliy Nod
Or medley in the Worſhip of God;
Being required to take heed in our ſtation,
That we be not inſnar'd in Converſation:

2 Pet. 3. 1, 2.
Joh. 4. 24.
Mat. 5. 8.
Jer. 23. 1, 2.
2 Cor. 10. 5.
Phil. 3. 3.
Joh. 6. 63.
Pſal. 24. 9, 10.
Judg. 13. 19, 20. verſes.
2 Tim. 3. 7.
Heb. 5. 12.
1 Pet. 1. 4.
Mat. 3. 17.
Heb. 7. 25.
Rev. 22. 18.
Jer. 51. 26. Zeph. 15.
Lev. 19. 19.

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Are not to enquire how other Nations
Deut. 12 30. Did ſerve their Gods in their generations:
We are not to do as they, but muſt obey
God's Commands in a Scripture way;
Are not to add any thing thereunto,
Nor diminiſh from, as the Biſhops do.
All Worſhip is ſinful with one accord,
That is not according unto God's Word.
'Tis Will-worſhip as Scriptures make appear;
Col. 2. 21, 22, 23. verſ. The Spirit of God chargeth us clear
Not to meddle or have to do on no Condition
With Ordinances which are after Tradition
Of Men, though have a ſhew of Wiſdom pretended,
Pretend to Decency, ſo Will-worſhip is defended:
This men do when Scripture they abuſe,
And ſo their Superſtitions they introduce.
How have Biſhops heretofore torn and rent
Luke 12. 32. Chriſt's little Flock, by this Word *Indifferent!*

This term *Indifferent*, and pretended Decency,
Hath been the foundation of all Apoſtacy
From Chriſt's Rule, as my lines imply:

What may not be under this Notion
Introduced in Worſhip or Devotion?
Gal. 5. 5, 6. 'Tis not enough to be Baptiz'd to Church,
Say Prayers, if ſuch Thoughts with you lurch.
& 6. 15 Know, Circumciſion nor Uncircumciſion avail,
Going to Church, your Prayer-book will fail:
Your being baptiz'd or not baptiz'd all one,
Without Grace in heart you are undone:
All Performances, Duties can do, reſted in,
Acts 4. 12. Can't ſave, without Chriſt, but prove thy ſin.
If in Chriſt, a new Creature, 'tis only this,
Rom. 8. 9. If any have not Chriſt's Spirit, none of his.
Heb. 12. 14. Holineſs is the foundation ſtandeth ſure,
None ſhall ſee God, if not in Heart pure.
The New Creature in Faith working by Love,
In or of Chriſt, will cauſe of Salvation prove;
Gal. 5. 5, 6. Not any Duty or Worſhip we can do,
Iſa. 8. 20. Worſhip muſt have Scripture-warrant too;

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Else worship you know not what, 'tis plain — Mat. 7. 7.
Will-worship, you worship God in vain. — Isa. 29. 13.
If worship be taught by Mens precepts, then — 14. verses.
Are conformable to traditions of Men: — Luke 14. 13.
Which is dreadful, consider it, at least — Mat. 14. 13.
Are under dreadful marks of the Beast.
The Beasts mark is the Idolatrous way
Of worship, which Papists use unto this day: — Rev. 13. 8.
The Beasts mark in the Forehead, is when — 16. verses.
Any profess, or practise Idoltary openly, then
Receive his Mark in their right hand,
When persecute for not obeying Popes command.
How many Protestants have suffer'd in *England*,
For protesting against papists Blasphemies understand, — Joh. 15. 20.
How Protestants have suffer'd by the Papists hand.
Yea some Protestants have been cruelly rack't,
Yet under a protestant Masque, Bishops act:
Which reader thou mayst see very plain,
In what's said before, if view it again.
All admir'd the Beast, whose wound was heal'd, — vers. 3.
All were not in the Book of Life, were seal'd
With his Mark, consider it, and tremble; — vers. 8.
Worship is matter of consequence, don't dissemble.
All who are not in the Book, 'tis no least,
All the World were forc'd to worship the Beast,
All, that is, most did with Superstition Feast.
Mind the sad consequence, as dreadful effect
Of false worship, God will thy worship reject, — Isa. 1. 12.
And thy self too, if false worship respect.
If not in the Lambs Book, who was slain
From before the World's foundation, 'tis plain,
Thou must into Hell, for ever to remain. — Rev. 20. 15.
Take heed of worship, keep to Christs Institution,
Tho for so doing thou meet with persecution. — 2 Tim. 3. 12.
Consider what's to be of Antichrists number,
To Hell must, tho herein they number:
See what 'tis to worship the Beast, to enjoy
Perishing vanities, and your Souls destroy
In Hell for ever, and not into Purgatory,
Don't cheat thy precious Soul with a Story.

1 Cor. 14. 15. Whereby inabled in a spiritual way to go,
Pray by the Spirit with understanding also:
Try what for Eternity, and the rather,
Rom. 8. 13, 14. If hast the Spirit, he will cry, *Abba Father*:
Answer in life the End of Christs dying;
Col. 3. 5, 6. Dost endeavour thy Sins to be crucifying,
Don't still live in Sin, that cursed evil,
1 John 3. 8. Christ dyed to destroy works of the Devil;
To purchase to himself a peculiar People
Tit. 2. 14. Zealous of good works, not of Churches Steeple:
As if that's enough to do for Salvation,
The Church commonly call'd in the Nation,
Is no more holy than any other place,
Nor makes a duty holy, that is by Grace.
Gal. 3. 1, 13. We are not under the Gospel Station,
Bound to such a Bishops dedication:
Nor can they make a place holy by Consecration,
Christ hath abolish'd such practice in Station,
As was us'd of old by the Jews Nation,
Because we are under Gospel Dispensation.
Mat. 18. 20. Wheresoever in Christs Name two or three,
Christ promis'd among them he would be
By his Holy Spirit, and assisting Grace,
To bless them, not for love of the place:
Be for holy places, yet live unholy ways,
Live in sin and wickedness, yet for Holy-days:
Gal. 4. 16, 11. To be for holy ground, yet unholy Hearts,
Is a very sad delusion, my lines imparts:
Be for holy Church, make it a holy place,
Yet live unholy Conversations, is disgrace.
Swear, Whore, be drunk, common in the Land,
Lev. 11 44. Then go to Church, is this Gods Command?
Under the Gospel not ty'd to this Mountain
To Worship, every where pray, not counting
1 Tim. 2. 8. One place more than another, tho some be
More convenient, not holy, but that we
May meet in publick Worship more free
From disturbance, in our homage to God see
What Gospel-priviledge we have by Christ,
John 4. 21. Not ty'd to Worship at *Jerusalem*, as Men list.

Worſhip a holy God, in holineſs of worſhip due
To God from us, for direction his Word purſue,
As before is plainly ſaid, in love unto you: Lev. 10. 1, 2.
Take heed Worſhip be according to Gods Word,
Don't offer ſtrange Fire, leſt conſum'd of the Lord.
Be humble, holy, God will be ſanctified
In or on us, ſee *Nadab* and *Abihu* who dyed.
God's the living God, don't offer a dead Sacrifice, Dan. 9. 4.
A dead prayer with a dead Heart, Man will deſpiſe Mar. 12. 27.
Such a preſent as is blind, halt, and lame,
Wil't pleaſe Man before God? that's ſhame. Mal. 1. 8.
What's a form of Godlineſs, without the Power!
Yet tell of Mens formalities, how they lower. 2 Tim. 3. 5.
Oh the Church of *England*, they ſtill cry, Tit. 1. 16.
Yet the ſame ſtill, nay, the ſame ſtill, they dy
Enemies to godlineſs, ſtill workers of Iniquity.
Sure, there can't be a greater derogation Iſa. 65. 2.
To God and the Goſpel in our Station, 3 verſes.
Than to live ſtill a wicked Converſation.
By Prayer profeſs God, 'tis very plain,
Yet not live according, I ſay it again, Mat. 15. 8, 9.
Without practice is taking Gods Name in vain.
As we profeſs, ſo let us do Gods Will,
And not be found workers of Iniquity ſtill:
God looks not ſo much at parts in Prayer, Pſal. 145. 18.
As at the humble and ſincere hearts deſire: 19 verſes.
A pair of Pidgeons, or if but a Turtle-Dove,
Find kind Conſtruction from the God of Love;
If tendred in Faith, then a Widows mite,
From willing minds find favour in Gods ſight. Pſal. 51. 17.
Who from a ſence of need and duty bring
Their lowly Homage to their Heavenly King:
Their blemiſhes to vail, their ſpots to hide,
A coſtly Covering, Chriſt, God did provide:
And to encourage us by a ſpiritual ſupply,
The Spirits Operation helps our Infirmity. Rom. 8. 26.
Oh be holy in Life, and alſo in Devotion,
Live according to the Holy Spirits motion: 1 Theſ. 5. 19.
Calling on God, and not depart from evil,
May be ſaid to be worſe than the Devil.

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In Hell for ever, and not into Purgatory,
Don't cheat thy precious Soul with a Story.

Dan. 12. 2. Oh take heed of worship, my lines do cry,
Consider, consider, whilst hast life, Eternity,
Phil. 2. 12. Work out Salvation with fear and trembling,
Worship God in Truth, cast off dissembling.
Joh. 4. 24. Worship according to Gods Will, don't annoy
Thy Soul with false worship, 'twill destroy,
Psal. 16. 11. Consider what 'tis eternally God to enjoy.

SECT. II.

Joh. 15. 10. 14. verses. WOrship God is to endeavour to please God still,
We can't please God without doing his Will,
Who will commend that Servant, that still
Doth not observe, nor do his Masters Will?
Doth not the instinct of Nature and Reason
Eph. 6. 5. Shew, as bodily Masters ought in season
To be serv'd according to their commands, shall
Psal. 86. 8. Not the high and puissant God, who ruleth all,
1 Tim. 6. 15. Be worshipp'd, serv'd according to his Command,
Least said, who requireth it at your hand?
Isa. 1. 12. Therefore let's labour Gods will to understand.
Lets consider, worship to God in our Station,
As a duty of holiness to God, for expectation,
Joh. 14. 6. & 15. 14. It must be by doing his Will through Christ,
Not according to mens inventions as they list:
Worship, which on Mans Counsel is grounded,
Or on the Authority of Princes is founded,
Or custom never so ancient, or general receiv'd,
Gal. 1. 8, 9. If not according to Scripture, not to be believ'd
Nor practis'd, because fruitless and dead,
Springing of the barren soil of Mans head.
Heb. 4. 2. Swimming like a fume in the outward part,
But never receiv'd by Faith in the Heart:
& 11. 6. So their lusts and sins are never subdu'd,
Joh. 3. 4. 9. verses. Nor their Souls cleans'd, nor Hearts renew'd;
By which Snare many in their Generation,
Eph. 6. 6. Never know what's to be holy, by Renovation:
True Worship is to depend on the Lord,
1 Pet. 5. 2. With an Eye to Gods Commands in his Word.

Which

Which proceeds from a filial fear of God, Psal. 34. 11.
Childrens fear, not slavish driven by Rod: Psal. 5. 7.
But worship in love, obedient in Faith;
Without which all is sin, Scripture saith. Rom. 14. 23.
Take heed in worship, let us not dissemble
With God and our Consciences, let's resemble; Mat. 22. 30.
Lest we suffer in our selves a double Hell, 5. Verses.
For truth, this *Spirit*, and others can tell;
For conformity to the World, and complying
To their Worship, their Conscience still crying. Rom. 2. 15.
Dread sinning against Conscience, it will stare
And roar, a wounded Conscience who can bear? Prov. 18. 14
A Hell have many had in their Conscience here
In this Life, don't sin against Conscience, fear
To sin against Conscience, lest Conscience cry Isa. 66. 24.
To thee in Hell, the Worm doth never dy. Mar. 9. 44.
Consider it, for if my Pen Iron were
In strength, yet should I not declare
The sad Effects of sin's d Conscience, nor tell Luk. 16. 24.
What pains and anguish they suffer in Hell.
Reader, what's think of these things, art dead?
Will they not enter thy Heart nor Head?
Art worse then *Felix*, a Heathen? don't dissemble; Acts 24. 25.
When told of Judgment to come, did tremble:
Take heed of a sear'd Conscience, tho now sleep,
Like a Lion 'twill roar and make thee weep.
Once a storm in Conscience, the at present withstood, 1 Tim. 4. 2.
Nothing can quiet it but Christs Blood. Heb. 9. 14.

SECT. III.

IF all I have said will not a little move,
But for old Formalities hast still a love;
Then a word more concerning the Church,
That they no longer in thy Heart may lurch.
He's not a *Jew*, which is one only to the Eye, Isa. 66. 1, 2.
But he that in Heart and Life is lively Rom. 2. 28.
In holiness, and Circumcision I take to be
Grace in Heart, by the Spirits motions free.

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Pray by the Spirit with understanding also,
Try what for Eternity, and the rather,
Rom. 8. 13, 14. If hast the Spirit, he will cry, *Abba Father*.
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John 4. 21. Not ty'd to Worship at *Jerusalem*, as Men list.

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Jam. 2. 19. The Devil han't mercy offer'd, yet doth tremble,
Man hath Mercy tender'd, yet he will dissemble.
Psal. 9 17. With God and his Soul, till God him sever
Psal. 2. 9. In pieces like a Vessel, then none can deliver.
Consider it you Formalists, mind your Souls;
Isa. 33. 14. Can you dwell in everlasting burning Coals?
Consider it, without holiness no Salvation,
Heb. 12. 14. Mind the necessity of your Souls Renovation.

SECT. IV.

2 Cor. 8. 14. to the 17 verse. CArnal Worship pleases, carnal Apprehensions
Are for outward show, tho Mens inventions:
Rom. 12. 2. Come out from among them, saith the Lord,
Don't conform to the World, saith the Word.
Obj. Some may say, we must obey that an hour,
To dissent, we must obey the higher Power:
Sol. To obey is active or passive, to do or suffer,
Jer. 7. 23. To your consideration a word or two I offer:
Luke 20. 25. If what's commanded be according to God's Word,
Isa. 8. 20. Contain'd in Scripture, then Obedience afford.
Actively obey the Higher Power, Scripture saith,
If Commands are not against the Rule of Faith.
Obedience from Inferiors to Superiors in Station,
1 Tim. 2. 2, Is due to the King as Supream in the Nation,
And to others, but with this limitation,
That Obedience be in or for the Lord,
According to Gods Command in his Word.
Rom. 13. 5. For Conscience sake we are to obey the King,
Or other Magistrates, in any lawful thing:
As Subjects and Inferiours under their hand
verse. 7. In subordination according to Gods Command.
If the higher Powers Command Obedience, see
1 Sam. 12. 24. If command according to Scripture, or owe
Psal. 95. 3. Not bound to obey, in Scripture that I can see;
If Men command Obedience in high degree
Jer. 10. 6. Command to worship, or believe implicitly,
Rom. 6. 16. Because said, not Scripture, from obeying free,
Acts 5. 29. Which to obey, God or Man, is best, judge ye.

God's

Gods absolute Soveraignty over us in chief,
Is foundation of our Religion, and belief.
None hath any absolute Power or Propriety
Over Conscience, that's Prerogative of the Deity:
No power, but from God, grounded on his Law,
God ordain'd no power against himself know.
Humane Laws are but by-laws subordinate
To Gods Law, tho some would out-strip that.
He that ruleth over Men, should be just,
Ruling in Gods fear, not in his lust.
Are not Powers ordain'd of God absolute?
No; unless for God, this Reason will confute.
I can't believe God ordain'd Power on condition,
Against himself, no, it is by permission:
Sometimes God suffers People a King to take
As a Judgment, when they the Lord forsake.
See your great wickedness in this thing,
Take heed, least confum'd you and your King.
Thus it was with the People of *Israel*,
When would have a King among them dwell:
Only fear the Lord, Scriptures plain tell,
Then you and your King may do well.
Consider then, Gods permission as we go,
God did not ordain *Nimrod*, *Julian*, *Nero*,
God's Interest to overthrow, cause his People woe.
God suffers their Power to take in high degree,
Yet stops their inventions many times too:
For if Kings take power beyond the degree
Of Christs Rule, Ye have reigned not by me.
That is not according to the Scripture Command,
Or for Christs Interest, as I the Word understand:
If Reign not for Christ, Kings have no Power
Over our Consciences, tho the Body devour.
In way of suffering Passive-obedience yield
In all submission, but take heed of sins field.
In obeying the higher Powers, don't be so odd
In thy Obedience, to sin against God,
Fear and dread the Lords eternal Rod.

Psal. 10. 16.
Deut. 27. 10.
Exod. 19. 5.
1 Pet. 5. 3.
2 Chron. 10. 15.
2 Sam. 23. 3.
2 Tim. 4. 10.
1 Sam. 12. 27. 25. verse.
Heb. 10. 22.
Exod. 10. 3.
verse 24.
Gen. 10. 8.
Isa. 10. 7.
1 Cor. 4. 8.
Phil. 3. 19.
1 Pet. 5. 3.
Jer. 17. 13.
1 Tim. 6. 15.

SECT.

SECT. V.

Obj. SOme say we must comply, and obey;
If not, we shall be in trouble every day:
Tho at present have the Kings Toleration,
It may be chang'd by Death in the Nation:
Or other ways there may be an alteration.

Sol. Is this Obedience to God, bodily preservation,
Saving of Goods, and hazard Souls Salvation?
This is that Rock, that devouring Wolf
Hath destroy'd many in the eternal gulf.
Many to save their Goods and Estates comply
With Superstition, Will-worship, and Popery:
The Primitive Christians were not so,
Thô in Mountains they were forc'd to go.
At spoiling their Goods they did rejoyce,
Now a little trouble, and a murmuring noise,
Like the Children of *Israel*, when try'd,
Murmure against God, wish they had dy'd:
We have but the badge of Christianity,
If we enjoy not content, all is vanity.
Many Men care not for the smile of God,
If they may enjoy the World, so odd
In their lives are most Men, and herein
They count it wisdom to sleep in whole skin.
Time-servers, if the World they inherit,
Contented, sensual, having not the Spirit:
If they enjoy the mercy of a Brute,
Fat pasture and peace, they will turn to't,
They are for a part in *Paris*, Sin and Vice
In the World, care not for Paradise:
This will prove sad when come to dy,
Therefore unto Christ by Repentance fly,
And Faith in Christ; you are not your own,
You are bought, Christ sits on his Throne:
Hath purchas'd you, commands Obedience due,
Kings owe Obedience so well as you

Mat. 16. 26.
Isa. 51. 12.
2 Tim. 4. 10.
Col. 2. 18.
Heb. 10. 24.
Exod. 16. 3.
Judg. 19.
Phil. 3. 19.
2 Cor. 6. 20.
1 Tim. 6. 15.

To

To Chriſt, ſee in the Scripture true,
In all Obedience Scripture-way purſue.
Chriſt, King of Kings, let all be ſubordinate — Rev. 1. 5.
To Chriſt, elſe thy Obedience is abominate.
Obey higher Powers according to the Word,
Take heed it be for, or in the Lord. — 1 Sam. 12. 24.
Pray for the King and all in Authority,
Lord Convert all Unconverted, Pray, ſay I. — 1 Tim. 2. 1, 2.
Pray, Pray in Faith, let Prayer ſound
For much ſin, amongſt the gods found, } Pſal. 94. 5, 6.
Lately in Kings and Rulers on *Engliſh* ground.
Pray God would incline the King's heart, — & 97. 7.
That from Goſpel-worſhip he not depart;
Pray he may rule for Chriſt compleat,
So may be *William* the good and great:
Pray earneſtly in Faith, I can't ſpare ye,
Pray for his Royal Conſort Queen *Mary*:
Pray King and Queen ſo rule for God,
Not like the *Aſſyrian* who was his rod. — Iſa. 10. 5.
Pray in Faith, for God will no doubt
By the King and Queen find great ſins out.
Pray, King *William* may be inſtrumental
Chief under Chriſt of *Babilon*'s fall.
Pray for King *William* and's Queen ſay I again, — Jer. 51. 1, to the end.
That they ſo rule whilſt here remain,
That they Chriſt's inſtituted Worſhip maintain,
That in Heaven among Saints may reign.
Thus active and paſſive Obedience yield
Unto higher Powers as ſpiritually skill'd, — 1 Pet. 2. 19, 20.
And Chriſt thy King will win the field:
Pray that Chriſt may then be thy ſhield.
A little time Chriſt will come with majeſty, — Iſa. 35. 4.
Then Tribes of the Earth mourn and cry, — Zech. 14. 9.
Repent, be not found workers of Iniquity, — Jer. 23. 6.
Bring forth fruit to Holineſs immediately:
Juſtice, Truth, Righteouſneſs he'l maintain,
Will deſtroy all thoſe don't deſire's reign. — Luk. 19. 27.
Chriſt King of Righteouſneſs will ſway — Mat. 24. 30.
The Scepter, his Name alone in that day

Isa. 2. 17. Will be exalted, therefore Watch and Pray
Psal. 10. 16. That Christ, blessed for ever would hast away.
1 Tim. 6. 15. The exaltation of Christ the Lord
Alone as King, the Scriptures record:
Mat. 24. 33. Which time draws near, Scriptures say,
And dispensations to Friends now a day:
Pulling down high things without delay,
And other things which Scriptures display.
Though the ball of Kingly Power men hurl,
1 Cor. 6. 2. Little consider Saints shall Judge the World.
Yet this Comfort to Saints Scriptures record,
Shall execute Judgment of the Lord.
Though Saints be here derided, yet when try'd,
1 Pet. 1. 2. None shall be sav'd without they're sanctifi'd:
1 Cor. 1, 2. Though here despised, and wicked men inviron
Saints with Malice, yet shall bind with Iron;
Such honour, on Scripture record remains,
Psal. 149. 6, Shall bind Kings and Nobles with Chains.
to the 9. *Ver.* But hold my lines, here I would be mute,
Because at present this way I not dispute.
Thus have laid before you so brief as I can
1 Sam. 12. 14. Concerning Obedience to God and Man:
Therefore take heed, let thy Obedience run
In's proper channel, Obey Christ or undone,
For no salvation without in Christ the Son.
Let Obedience to God be of more esteem
1 Pet. 1. 18, 19 Than to Man, Man could not us redeem;
Nor can all Worlds Kings, though you cry
To them, do any good when come to dye.
Alas poor Creature, Man shall be as grass,
Isa. 51. 12. Can't help's left into eternity pass.
1 Sam. 2. 6. Then obey God who hath you in's power,
Can make happy or miserable in an hour.

SECT. VI.

1 Cor. 10. 15. COnsider those things, not as from me,
But as from Scripture you may plainly see;
For I would not speak or write a letter
Isa. 8. 20. Had I not Scripture-truth for the matter.

Having

Having thus far proceeded without delay,
I will now briefly write of the Sabbath-day.
The Sabbath is God's ſtanding rule or rod,
In which we ought to worſhip God 1 Cor. 14. 33.
In a more publick or ſolemn way,
Tender our homage to God without delay,
Which is not Commanded on every day;
God's reſting the ſeventh remember pray; Gen. 2. 2, 3.
Remember, keep holy the Sabbath-day:
Remember it as if Jehovah ſhould ſay, Exo. 20. 8.
Take it as a Memento in your generation
Of my Providence In the Worlds Creation.

The ſeventh day was the Sabbath of old
But under the Goſpel, the Scriptures unfold
The firſt day of the Week, Chriſtians hold

For the Sabbath, and call'd the Lords-day, Rev. 1. 10.
Which we have cauſe to remember I ſay,
In remembrance of Man's redemption
By Jeſus Chriſt, who without exemption
Or doubt, on that day had his Reſurrection, Joh. 20. 1, 19.
Which we ſhould apply by Faith's reflection;
Believing Chriſt's riſing from the dead
On the firſt day, lives for ever the Churches head. Col. 1. 18.
Firſt day is the Sabbath in Scripture clear, Mar. 16. 2, 9.
When Chriſt unto his Diſciples did appear;
Alſo Diſciples on the firſt day brake Bread, Luk. 24. 1.
And Preached on that day, in Scripture ſaid.

Oh then remember, and that without delay, Acts 20. 7.
To keep it holy, not by idle ſinful play,
Break God's Command, ſin the Sabbath away: Iſa. 56. 2, 4, 6.
Seeing the Sabbath is of divine Inſtitution,
Do not prophane it by ſinful pollution;
Be holy on the Sabbath, 'tis a holy day indeed,
By Gods ſtanding Law 'tis ſo decreed;
Without it Religion were a meer Confuſion, 1 Cor. 14. 33.
Although ſlighted by ſome under a Deluſion: Lam. 1. 7.

Yea how promiſcuous would our Homage be
To God, if one day in ſeven were not free,
As a ſtanding Rule, and perpetual Decree!

Keep holy the Sabbath in Commemoration
1 Cor. 1. 30. Of Chriſt's Reſurrection, who is our Salvation.
As you love your precious Souls, by the way
Iſa. 58. 13. Remember to keep holy the Sabbath-day;
For wherever Religion doth flouriſh,
They an obſervation of the Sabbath cheriſh.
How careful have been, in their ſtation
Mat. 28. 1. To keep holy the Sabbath, in Commemoration
Of Chriſt's Reſurrection, in their generation,
Act. 4. 12. Who is the only way unto Salvation.
Others, where Religion is gone to decay,
Live looſe to ſin on the Sabbath-day;
You may ſee it plain in old *England*,
Few practically remember God's Command.
Oh remember by holy Contemplation
Chriſt's riſing from Death for our Salvation!
Exod. 31. 15. Remember to keep holy the Sabbath-day, pray,
'Tis your Seed-time, your Market-day
For your Souls, conſider and be caſting,
We ſhall celebrate a Sabbath everlaſting
In Heaven, with the holy Deity for ever, and
Exo. 20. 8. Sing Hallelujah, then remember God's Command.

SECT. VII.

Obj. BUT is not every day a Sabbath? ſome will ſay:
Sol. Unto Believers I anſwer by the way.
Every day ſhould be a Sabbath from ſin,
We ſhould ſin on no day, but herein

Obſerve where Religion doth riſe or fall,
When't comes to every day, ſoon none at all,
Act. 6. 9. Meer Libertines ſeldom on God call.

How many ſpend the Sabbath in idle-talking?
Others in Hells broad way are walking;
Exod. 16. 28, 29, 30. verſes. Some Whoring, and on wickedneſs thinking,
Some in Ale-houſes ſpend the Sabbath in drinking;
Some formally obſerve the Sabbath, yet ſo evil
In their lives, all the Week ſerve the Devil:

They

They pretend to keep a Sabbath unto God,
Yet in their Lives very wicked and odd. Jer. 17. 21.
Many reſt from bodily labour at leaſt,
But other ways are worſe than the beaſt,
By ſinful paſſing of the Sabbath away,
By Drunkenneſs, or with ſuperſtitious Play;
Whereas God requireth of Age or Youth
To worſhip him in ſpirit and in truth: Joh. 4. 24.
Many are for Holy-days, Mens inventions,
Theſe things pleaſe carnal apprehenſions. Jer. 7. 4, to 11.
The Church, the Temple is Holy, ſome will ſay,
Yet themſelves live unholy in their way,
Yea oppoſe the Holineſs of the Lords-day; Neh. 10. 31.
Which God Commanded by his Inſtitution,
Not holy Places, holy Days, by Mens pollution.
Many are for holy Places by Conſecration,
Yet live wicked, unholy in Converſation,
'Tis too too true in our *Engliſh* Nation.
Some their Children and Servants at play Ezek. 20. 12.
So wickedly ſpend the Sabbath away;
What will they do when God ſhall ſay,
Was this your keeping Holy the Sabbath-day,
Which I Commanded? is this your ſerving me?
Then in Hell you ſhall endure eternal miſery.
If the *Jews* were puniſhed in their ſtation Numb. 15. 32, 35.
For breaking the Sabbath, in their generation,
Which was ſet apart in Commemoration
Of God's Providence in the World's Creation;
Sure God will puniſh thoſe in their ſtation
That break the Sabbath in their Converſation,
Which is ſet apart in the Commemoration
Of our Saviour, Jeſus Chriſt's Reſurrection: Luk. 23. 56.
Yet how is the Sabbath ſlighted by rejection
By many, you may ſee by their Lives complexion;
'Tis too manifeſt by their ways reflection;
How will it be when need Chriſt's protection?
Therefore keep Holy the Sabbath by Scripture-direction,
Whiles here in this World you remain, Heb. 12. 23.
That in Heaven an eternal Sabbath may keep again.

SECT.

SECT. VIII.

So much briefly concerning the Sabbath-day,
Now concerning Prayer I will a little diſplay,
And Conſider it Reader, in thy way;
1 Sam. 1. 10, 'Tis a Duty incumbent on all to Pray.
to 13. Some unto Prayer have themſelves addreſſed,
When no words have been expreſſed.
Pſal. 139. 2. Secret Prayer is ſometimes very good,
The Hearts deſires are by God underſtood:
Dan. 9. 3, to 21. But yet publick Prayer in thy ſtation
Should be vocal, for others edification.
Mental Prayer is good for ſelf-reflection,
Yet vocal Prayer doth move the Affection:
The expreſſion of the Tongue with art
Of Faiths affection, doth move the Heart.
Heb. 12. 28. As to the geſture in Prayer, ſome affect
One way, ſome another, and ſome neglect
All outward geſture, and do it reject;
Act. 20. 19. Yet we ſhould an humble geſture reſpect.
Eph. 3. 14. But this is not what is in my eye,
So that the geſture I will at preſent paſs by,
And to the matter of Prayer I will apply
My ſelf, according to preſent light deſcry.
Prayer hath been a Duty in all Ages, and ſtill
Is, if we Pray according unto God's Will
Revealed in Scripture, though ſome it deſpiſe,
Being blinded by the Father of lyes.
Mat. 5. 24. Pray not only for Friends but for Enemies,
This direction our Saviour Chriſt deſcryes
Unto his Diſciples, and is a rule to us likewiſe.
Rev. 5. 8. The Saints Prayers are golden Vials,
Luk. 21. 36. Prayer ſupports Believers under many Tryals;
Like the Sun when ſhines clear on Dyals,
Tells us how our time doth paſs away,
Mat. 26. 41. As motives to make us Watch and Pray.
If tenders thy homage to God by Prayer,
It muſt be with a ſpiritual deſire;

It muſt be the breathings forth of Grace — Iſa. 26. 9.
By the Spirit, in thy Chriſtian race;
Don't live in ſin, then Pray, that diſgrace
Unto thy ſelf, and doth much deface
The Duty of Prayer, when ſtill banding
Words, and not Pray with underſtanding:
Let me tell thee, whether Age or Youth, — 1 Cor. 14, 15.
Thou muſt Pray in ſpirit and in truth: — Joh. 4. 24.
Pray in truth, not only to learn the art
To ſay a Prayer, when there is no Heart
To practiſe according, although thou cry
With thy Tongue, if thy Tongue ſay a lye;
Take heed, don't mock with the Holy Deity. — Gal. 6. 7.
Thou muſt Pray to God with a pure Heart,
With a reſolution from ſin to depart.
In heart don't regard Iniquity, nor ſin deſire,
If ſo, God will not hear thy Prayer: — Pſal. 66. 18.
If thou Pray, yet love thy ſin ſtill,
'Tis not Praying according unto God's Will;
God's Will is even our Sanctification, — 1 Theſ. 4. 3,4.
Pray, and live according in our ſtation;
To promote Chriſt's Kingdom in our generation,
To ſanctifie God's Name in our Converſation;
That God's Will may be done on Earth, even
As Angels and Saints do it in Heaven. — Luk. 11. 2.
Not Pray, Chriſt's Kingdom come, like thoſe
Who ſo ſay, yet Chriſt's Kingdom oppoſe;
The Reaſon is, they don't Pray in Faith, — Rom. 14. 23.
So their Prayer is ſin, as Scripture ſaith. — Pſal. 109. 7.
Although a Seal for Prayer many pretend,
Yet by Faith on Chriſt they don't depend,
Nor in their Lives don't anſwer the end
Of Prayer, but in Life they Chriſt offend:
They can't Pray with fervency of Affection,
The power of Prayer hath no reflection
On their Hearts, that's caſt by rejection:
The life and power of Prayer can't abide, — 2 Tim. 3. 5.
But in their Forms of Prayer confide;
If formal Prayer they retain and inherit, — Rom. 12. 11.
They contented, ſenſual, having not the Spirit; — Jude 19.

Can't

Can't Pray ſpiritually, but are ſo odd
In Prayer, can't ſpiritually call on God;
Col. 4. 2. Nor Pray unto God by Faith continually
In the Spirit, who can only Grace apply.
Not that we ſhould Pray ſtill the ſame,
But that our Hearts always be in frame
Fit for Prayer, that on all occaſions we
Tender our Duty unto God more free,
Col. 2. 12. By his Spirits operation, and the rather,
Becauſe the Spirit will cry, *Abba*, Father;
Rom. 8. 15. Makes interceſſion with ſighs and cryes,
26. Verſe. The Spirit helps alſo our infirmities.
Both habitual, aſſiſting, actuating Grace,
Is from the Spirit in our earthly race,
1 Theſ. 5. 19. Let us not his motions then deface.

SECT. IX.

Obj. SAy ſome, May not a Form of Prayer be us'd?
Sol. Yea, if not reſted in, or ſinfully abus'd:
As Children have a ſtaff to learn to go,
1 Cor. 14. 20. But when able, the ſtaff away throw;
Or as ſome others who learn to ſwim, then
They uſe Bladders you know, but when
Have the Art, from Bladders they depart
Eph. 4. 14. And ſwim like Men with a rejoycing heart.
A Form of Prayer for Children or Youth
Is neceſſary, 'till they underſtand Truth
Col. 1. 10. In a ſpiritual way, then a Form they deſie,
And Pray for the Spirit to help infirmity.
A Crutch is of uſe unto Men are lame,
Which unto ſound Men you know is ſhame.
2 Tim. 3. 7. A Form of Prayer you ſee by reflection
Where 'tis us'd, doth imply an imperfection.
2 Cor. 10. 5. Praying in Spirit is Heart-yielding to Chriſt,
Phil. 3. 3. Not a meer Form reſted in, as Men liſt.
Joh. 6. 63. True Praying is everlaſting Doors within,
Doors of the Soul, that everlaſting thing,
Pſal. 24. 9, 10. Open'd by the Spirit to Chriſt, King of glory,
According to Truth, not according to Mens ſtory:

'Tis

'Tis holy Affection, like an Angel in a Flame, Judg. 13. 19, 20
This is praying to God, not a Book, that's ſhame
To any under Goſpel-light, to be ſo odd, 2 Tim. 3. 7.
Without a Book not know how pray to God. Heb. 5. 12.
To pray in Truth, is love become Divine; 1 Cor. 1. 30.
By Grace in Heart, the Soul doth ſhine. 2 Pet. 1. 4.
In Prayer depend on Chriſts Approbation,
Perſon and Prayer left to Chriſts Mediation: Pſal. 31. 16
Not like Biſhops and Prieſts in the Nation, Heb. 7. 25.
Who reſt in Forms in their Generation,
Have no feeling of the Spirits Operation: Eph. 4. 19.
They ſay, Hallowed be thy Name, Mat. 6. 9.
When their Lives by ſin, cry ſhame.
How many ſay, Deliver us from Evil, verſ. 13.
Yet ſtill do the Works of the Devil?
In their Lives pray for daily Bread
For the Body, when the Soul is dead verſ. 11.
For want of Grace, and alſo herein
They ſay not, pray forgive us our Sin verſ. 12.
As we forgive others; how would it be,
If God ſhould do as they ſay? for ſee
They in malice run in a high degree.
They ſay, Lead us not into Temptation, verſ. 13.
Yet run in all ſin in their Converſation:
To be a Chriſtian only in Name, 'tis plain,
Without practice, taking Gods Name in vain. Mat. 7. 21.
Tis not enough to pray or ſay, Lord, Lord,
Without living in life according to the Word.
Pray, and be holy in Life, and the rather,
If not you don't believe in God the Father.
God is holy, and doth alſo Command Lev. 11 44.
Us to be holy, ſee Scripture, and underſtand. Eph. 1. 4.
Don't pray, yet ſtill in thy life ſo odd;
But live holy, like the Sons of God,
By Adoption, and real Regeneration, Rom. 8. 14, 15.
Which is effected by the Spirit's Operation:
As many as are led by the Spirit,
They live by Faith, and apply Chriſts Merit.
As we pray, ſo let us do Gods Will,
And not be found workers of Iniquity ſtill:

Tit. 1. 16. Only a form of godlineſs, nothing worſe,
To pray, yet live in ſin, a dreadful Curſe,
2 Tim. 3. 5, Without the Power, then let us tremble,
No longer with God in Prayer diſſemble.
The Prayers of thoſe whom God by donation
Joh. 17.24. Hath given unto Chriſt, in their Generation,
Are accompanied with Chriſts Mediation,
And Interceſſion of Jeſus Chriſt, preſented
Unto the Father, let Prayer be augmented:
Tho in Prayer we in much weakneſs run,
Our encouragement is in Chriſt the Son.
Therefore in this Channel let Prayer run;
Mat. 17 5. God is not pleas'd in any, but in his Son.
1 Tim. 2. 8. Let's lift up holy hands in our Station,
Without wrath and doubting in our Generation:
Here is a ſpiritual, holy qualification;
Let's be holy in outward Converſation.
As is the Fountain, ſo will be the Stream;
Jam. 3. 11,12. Let's live by Faith, not like Men in a Dream.
All our Souls Faculties muſt act in Prayer,
Our Undeſtandings, Affections, and Hearts deſire.
2 Chron. 19.3. Like *Jehoſhaphat*, let's ſeek the Lord,
Set all our ſtrength, as ſaith the Word.
Pray in humility unto God, underſtand
Thy own unworthineſs, under whoſe hand
And Power thou art, who can command
Iſa. 40. 17. The whole World into nothing, and
Mat. 10. 28. Both Soul and Body muſt live or dye
At Gods diſpoſe, for ever to all Eternity.

SECT. X.

Obj. BUt ſome may ſay, what need we pray,
Pſal. 44. 21. God knows all our wants every day?
Sol. The Duty of Prayer is ſo clearly ſtated
John 21. 17. In Scripture, it cannot be abrogated:
'Tis a Duty in Nature, the Heathens ſo odd,
Jonah 1. 6. Said to *Jonah*, Ariſe, call upon thy God.
'Tis true, God knows before we can ſay
Job 34. 21. What we need, yet 'tis our Duty to pray,

That

That we may be ſenſible of our need,
Of what we want, God hath ſo decreed: Pſal. 50. 15.
We ſhould pray, ſhowing our dependency
On God for what we want, in humility
Supplicate the Almighty, who knows well
Our wants before we ask, yet Scripture tell
That God will be enquir'd of by *Iſrael.* Ezek. 36. 37.
God hath promis'd that he will hear Jer. 29. 12.
Prayer, when we out of a ſence appear 1 Pet. 3. 12.
Of our wants before God, in holy fear; Jam. 4. 8.
Then God will unto us draw near.
In time of Affliction, the Scriptures ſay,
Is a ſeaſonable time for Men to pray:
Then the Spirits motions are quick,
Prayer of the faithful ſaves the Sick. Jam. 5. 13.
His Ears are open unto their praying cry, 15. verſe.
Althô ſome ſlight Prayer as they paſs by:
Yet the Spirit doth in our Chriſtian Race,
Make the Soul fruitful in all Grace. Rom. 15. 5.
The Spirit us and Duty doth not divide, 13. verſe.
But moves to Duty, like wind and tide
To a Ship, makes us run to Gods Command
In a way of Obedience, by the Spirits hand. 2 Cor. 1. 22.
Pray frequently, fervently in our Station,
The Spirit gives wings unto Supplication;
Yea, then is the Soul fill'd with Conſolation:
Tho Prayer by ſome be caſt by rejection,
Yet Believers praiſe God with ſtrong Affection Pſa. 50. 23.
Conſtantly, not like ſome in our nation,
Who pray, when the Spirit in their Station Heb. 13. 15.
Doth move them to pray in their Generation:
So Prayer is in their Families little us'd,
At their eating and drinking very confus'd, 1 Cor. 10. 31.
The Duty of Prayer they have much abus'd.
To neglect Prayer is a wicked infuſion,
Inſtead of Gods Spirit, a ſpirit of deluſion:
For the Spirit of God, where it doth move, Eph. 2. 18.
Conſtrains the Soul to pray in love:
And Faith by the Spirit, the cauſe is ſuch, 2 Cor. 5. 14.
Where much is forgiven, they love much: Luke 7. 47.

They abound in work of the Lord,
In eating and drinking, ſaith the Word:
1 Cor. 10. 31. Do all to the Glory of God, be active
In ways of holineſs, in Grace to thrive;
Let it appear, the Spirit is in you alive:
Pſal. 16. 5. Quickning you by his Spiritual Motion,
Delighting you to do Gods Will in Devotion,
Lam. 3. 24. Until you enjoy God as your Portion.

SECT. XI.

TO ſumm up all, Reader, for thy Memory,
2 Pet. 3. 1, 2. In love I will my ſelf briefly apply.
All my aim is thy ſpiritual advance;
I ſpeak truth, as my Name is *Huſnance*.
This Method can't be unpleaſing to deſire,
Conſider the , my concluſion of Prayer:
And mind well what is ſaid before,
For thy good I will ſay a few words more.
All words put in a dead form of Prayer,
Iſa. 11. 15. Are not Prayer, whilſt the Hearts deſire
Is for Iniquity, and after Sin doth dance,
Whiles the Heart's full of ſin and Ignorance,
When incredulity in Life doth advance,
And uncharitableneſs in Converſation,
The Prayer of ſuch is an abomination
Prov. 15. 8, 9. Unto the Lord, clear in Scripture, and
Why call me Lord, and do not my Command?
Luke 6. 46. Prayer, is not always to be banding
Words in Prayer, without Underſtanding.
Luke 13. 27. Don't pray, yet be a worker of Iniquity ſtill,
This is not praying according to Gods Will.
Pray in Faith, and with a pure Heart,
And from ſin in thy Converſation depart.
Anſwer the end of Prayer, in Converſation,
Lev. 10. 3. In ſincerity, by the Spirits Operation.
Pray in the Spirit, whether Age or Youth,
In fervency, ſanctifie the God of Truth:
Pray conſtantly, and in humility,
Mat. 17. 5. For acceptation, Chriſt by Faith apply.

This

This is to pray unto God, then look,
Here is more than praying in a Book:
Here's more than saying words in notion,
'Tis not easie to pray by the Spirits motion,
Without watching thereunto, by Faith's desire, Luke 21. 36.
This is to give one's self unto Prayer.

SECT. XII.

FRom the Duty of Prayer I will advance,
And write briefly of Baptisms Ordinance.
There are very many Arguments among
Some to whom Baptism doth belong:
Scripture to this point satisfaction give,
Seems to me, it belongs to them believe, Act. 8. 37.
Or of believing Parents, as a qualification,
All required to believe in their Station.
Infants of believing Parents, in Covenant
Are to be baptiz'd, Scriptures seem to grant:
The Promise being to them, and their Posterity, Acts 2. 39.
But here's not the main of what's in my Eye:
So pass it by, and write of Baptisms use
Briefly, and also of Baptisms great abuse.
Baptism is an Ordinance of Christ in's place, Joh. 3. 5, 8.
Yet the very Act doth not conferr Grace. Col. 2. 11.
Baptism, not the cause of Regeneration,
The Spirit may work our Renovation Tit. 3. 5.
Before, or after Baptism, a Type of Regeneration,
As a Sign or Seal of our Confirmation Rom. 4. 11.
And ingrafting into Christ in our Station,
Who is the only way unto Salvation. Acts 4. 12.
Baptism, admits into the Church of God;
Afflictions also are call'd his baptizing Rod. Mar. 10. 39.
Baptism is a lively Figure of Christs Death, Rom. 6. 3, 4.
By baptism ingag'd to Christ, whiles breath:
It represents Christs Burial and Resurrection;
Then live to Christ, depend on his Protection:
Being buried with Christ in baptism, dy to sin Col. 2. 12.
And live unto Righteousness, and herein 1 Pet. 2. 24.

By

By Baptiſm we give it under our hand,
To fight under Chriſts Banner, at's Command:
Deny our ſelves, by holy, real reſignation,
Eph 1.7. Live to Chriſt, who purchas'd our Salvation.
Baptiſm, is our covenanting with God;
Don't live a wicked life, fear his Rod.
Only Covenant making, is much like a Story,
John 13. 17. 'Tis Covenant-keeping only brings to Glory.
Seal of a Covenant, makes not a Covenanter,
Act. 2. 17. Don't live in life like a prophane Ranter.
Gal 4. 6. Baptiſm rightly underſtood, by Chriſts merit,
Brings us under a promiſe of the Spirit,
Gal. 5. 22. Which works in us true Baptiſm, ſaving Faith,
Having our Converſation holy, Scripture ſaith.
Walk in love Brother-like, not like a Noddy
Of malice, being baptiz'd into one body,
1 Cor. 12. 13. By the Spirit, whereby we come to ſee
John 7. 37. 39. verſ. Our deprav'd nature, by ſin can't happy be
Without Chriſt, to him by Faith flee.

In being baptiz'd, only let none reſt,
Without the end of it in life's expreſt:
'Tis not waſhing of water, as I underſtand,
Doth good, as in obeying Gods Command.
This point from Scripture, I gather hence,
True baptiſm is anſwer of a good Conſcience
Towards God, by the Reſurrection of Chriſt,
1 Pet. 3. 21. To live holy, and not in ſin as we liſt:
By Baptiſm mayſt be a Member of the Church,
Yet not of Chriſt, fear what thoughts lurch
In thee; mayſt be in a ſtate of Damnation,
Tho baptiz'd, if lives a wicked Converſation.
Act. 8. 13. to the 24. A Man may be ſav'd, tho not baptiz'd,
If he believe, let not Baptiſm be Idoliz'd.
Tho Baptiſm be neceſſary in its ſtation,
Rom. 3. 30. Yet 'tis nothing without the Spirits Operation:
Col. 2. 12. Tho Baptiſm be neceſſary in its place,
The end of Baptiſm in life don't deface:
For if thou doſt, the Truth I will tell,
Mat. 7. 23. Baptiſm will not ſave thee from Hell.

SECT.

SECT. XIII.

AS to Baptiſms performance, Scriptures deſcry, Mat. 28. 18, 19. verſ.
Have Chriſts Inſtitution ever in thy Eye.
Pureſt Ordinances may be ſinfully abus'd,
Much more thoſe are ſuperſtitious us'd.
Take heed of Mens inventions, and pollution,
Few now keep to Chriſts Inſtitution:
Having Goſſips and Croſs in their ſcope, Pſal. 14. 3.
Which things did derive from the Pope.
Baptizing Children, like a Stage-plays dance,
With a drunken Feaſt, is this Chriſts Ordinance? Mat. 28. 20.
They be intitled Chriſtian, with a Feaſt,
'Tis not Chriſts way, but way of the Beaſt. Rev. 13. 16, 17.
Baptiſm's efficacy is contain'd in Chriſt,
Not in the action, by a time-ſerving Prieſt; Pſal. 50. 16. 22. verſ.
Who holds Regeneration on the deed done,
So, tho never ſo wicked, to Baptiſm run; Gal. 1. 10.
Yet in their lives very wicked and odd,
For all their ſign of Croſs, Enemies to God:
Yet ſay are Chriſtians, why? becauſe baptiz'd,
See how Baptiſm is abus'd and idoliz'd
By moſt of Men; few anſwer the end Col. 3. 1, 2. to the 13 verſ.
Of Baptiſm, tho Chriſtians they pretend.
How prophane are Prieſts in the Nation,
To all wicked officiate adminiſtration!
How corrupt with the Popes pollution Jer. 9. 13, 14, 15.
Few of Prieſts keep to Chriſts Inſtitution.
Baptizing wicked Mens Children, none exempt,
So bring the Ordinance into contempt. Prov. 13. 13.
How careleſs, and promiſcuouſly admit,
Before they are, by Examination, fit:
Contrary to Scripture, which you may ſee
Many Inſtances; ſearch Scripture free: Act. 8. 37.
The *Eunuch* examin'd, before baptiz'd was he,
If fit to receive into Church Society. Acts 9. 16, 17.
Not to baptize all come, hand over head,
Lay aſide Scripture-Rule as a thing dead:

Like

Lev. 10. 1. Like Papiſt, by whom Superſtition is augmented,
The Prieſt admits whomſoever is preſented,
If the Parent never ſo wicked, not prevented,
And by whomſoever, tho a wicked Noddy,
Prepoſterous to inſert ſuch into Chriſts Body,
The Church, when in all probability, we
Acts 2. 4, 7. Have no ground, that they Diſciples will be
Eph. 4. 18, 19. Of Chriſt, but rather Enemies, we daily ſee;
Yet the Prieſt with's Surplice, Croſs and Font,
Baptizeth, and asketh the Infant upon't,
Wilt be baptiz'd in the preſent Faith ?
I will, in the Childs Name, the God-father ſaith :
Which is ridiculous to men of Reaſon,
1 Cor. 14. 20. Infants not capable of Faith at that ſeaſon :
If they were, how know they his mind ?
They from conſenting might be diſinclin'd.
That Infants by Sureties believe and repent,
When capable of neither, is impertinent ;
Yet ſee in our days 'tis plain, how frequent;
Moſt are for Baptiſm, yet no rule appears
1 Cor. 11. 16. In the Scriptures, nor for many years
Since the Apoſtles time, as ſome write
Of the ancient Fathers, whom I could recite.
Then thoſe Ceremonies in all their ſcope,
Were introduc'd, ſince riſing of the Pope.
Oh how corrupt are Prieſts of the Land,
Lev. 19. 19. Are Surplice, ſign of Croſs, Gods Command?
Paul glory'd in Chriſts Croſs in his Heart,
Not the ſign on's Forehead, that's Papiſt art.
Gal. 6. 14. No Croſſes us'd in the Apoſtles days,
Nor Scripture pattern for ſuch idle Plays :
No Croſſes were us'd by the Apoſtles hand,
Nor any Example, nor Scripture Command.
Of Croſſes there is made no mention
In Baptiſm, nor in Scripture intention ;
Thoſe Croſſes then are the Popes invention.
In Scripture, no ſuch cuſtom underſtand,
Iſa. 1. 12. Who then requir'd this at the Prieſts hand ?
Muſt they not ſay, our Maſter, the Pope?
Mat. 19. 8. For no cammand in the Scripture ſcope

For

For such practices; so Christ's sovereignty deny,
And with Inventions of Men comply: Mat. 15. 9.
'Tis a great dishonour to Christ, and indignity,
To use that in his Worship is meer Idolatry,
Which Christ never instituted, is from Popery:
As though Christ was not the only Law-giver,
Being Wisdoms fountain, God blessed for ever. Rom. 9. 5.

SECT. XIV.

HAving written of breaking Bread before,
As Christ's Ordinance, I shall say no more
At present, but shall according to what I know
Write briefly concerning the Moral Law. 2 Tim. 2. 14.
Obj. Some there are say in our Christian race,
We are not under the Law but under Grace: Rom. 6. 14.
In the Gospel 'tis very plainly stated,
That the Law by Jesus Christ is abrogated.
Sol. This would require more than I shall say
At present, only a word briefly by the way.
The liberty which Christ hath purchas'd, know,
Is deliverance from the Curse of the Law; Gal. 3. 13.
For Believers take heed what thoughts lurks,
'Tis deliverance from it as a Covenant of Works; Rom. 7. 6.
Christ frees Believers from its malediction,
But not from the Moral Laws prescription; Joh. 15. 14.
The Law was added to the Gospel by reflect,
Not as a supplement to make up a defect, Gal. 3. 19.
But as an Instrument to prepare the way,
And discover our need of a Gospel day.
The Law, like *John Baptist*, as Scripture say,
With his Axe a way did make on increase Mat. 3. 2, 12.
Before Christ Jesus, the Prince of Peace:
The Law as a School-master, Scripture saith,
To lead to Christ the object of saving Faith. Gal. 3. 24.
The Gospel is the Moral Law translated,
Christ being the substance of the Law stated
In Scripture, which you may plainly see,
The 2d. of *Titus*, 12 *Verse*, will explain it to ye. Tit. 2. 12.

Luc. 12. 1. Take heed of Hypocriſie, do as art able,
Duty to God and Man in both Table;
Live righteouſly and godly, don't you part
What God hath joyn'd, let God have thy Heart.
Godly relates to Piety and Sanctification,
Righteouſneſs relates to a moral qualification;
2 Pet. 1. 5,6,7. Joyn Piety to God and Morality together,
Where Grace is, Moral Virtues don't ſever:

These things involve and comprehend
All the Law, from beginning to the end,
Though briefly, which is what I intend:

Rom. 7. 6. Chriſt hath made us free from its Curſe,
Not that in ſin we ſhould grow worſe.
Chriſt ſaveth us from our Enemies hands
Luc. 1. 74, 75. To ſerve him, and obey his Commands:
Chriſt hath purchas'd for us Liberty to keep,
Rom. 6. 20,22. Not liberty to break the Law, and ſo ſleep
In ſin, as many do in our days we know,
And boaſt they are not under the Law;
No, nor under the Goſpel neither, ſay I,
Heb. 12. 14. In way of ſalvation can't no Promiſe apply.
By Chriſt Believers have liberty from ſin,
Not a liberty to do evil, and herein
The Law in its place is good and juſt:
'Twas by the Law *Paul* did know Luſt.
Rom. 7. 7. The Law ſhows how by ſin we are depray'd,
That without Chriſt none can be ſay'd:
The Law ſerves to humble us in our way,
Should drive us to Chriſt without delay.
The Law ſhows us our need of Chriſt,
Tells us we muſt not live as we liſt.
Rom. 10. 5. Do this and live, the Law to us doth ſay,
Tells us when by ſin we go aſtray.
The Law awakens Conſcience, and herein
By the Law is the knowledge of ſin.
Rom. 7. 7. The Law ſhews our impotency, ſo to be humble,
If we ſin, it makes our Conſcience grumble;
Drives us to Chriſt, and that without delay,
Col. 1. 19. Who alone did fulfill the Law, Scriptures ſay.

The Law given as a Rule of Life, is ſo ſtill, Pſal. 19. 7.
Tells us what's not, and what is God's Will.
What God forbids, ought not to be done,
What God commands, 'tis Duty as we run;
Not to be juſtified by doing in our ſtation, Tit. 3. 5.
Let's be holy as we can in our generation;
Yet without in Chriſt there's no Salvation;
The Law is of no uſe in way of Juſtification,
Yet it points to the way of Sanctification.
The Scriptures eſtabliſh the Law in its place, Rom. 3. 31.
Yet Juſtification is by Chriſt's Free-Grace.

SECT. XV.

THE Law given to *Adam* by the Creator,
But to us in the hands of a Mediator; Gal. 3. 16.
Believers not bound to its obligation,
As to its rigour, that's off, by Chriſt's mitigation,
Having aboliſh'd all Rites and Ceremonies
Of the Ceremonial Law, by's dying Sacrifice.
Chriſt hath blotted out, the Scriptures ſay, } Col. 2. 14.
The hand-writing of the Law, taken it away: }
Conſider this point, Reader, without delay.
Paul don't mean the Moral Law; what then?
The Inventions and Commands of Men. Verſe 22.
From Levitical and Ceremonial Law are free,
By Chriſt, who purchas'd this Freedom for we:
And ſo far as the Moral Law was againſt us,
Chriſt hath freed Believers from its Curſe;
Took it out of the way and nail'd it to his Croſs.
In point of Juſtification, don't you touch, Verſe 21.
Neither taſt, nor handle, which is as much
As though *Paul* had ſaid, Don't you depend
On the Law, in your aim and end,
As though you could in a legal way or ſtation
Fulfill the Law, and ſo obtain Salvation.
If this be your aim, then you are undone,
There's no Salvation but by Chriſt the Son.
Do good Works as evidences of Salvation, Mat. 7. 16, 17, 20.
By Fruit the Tree is known in his ſtation.

Gal. 5 22. Reſpect the Law as a ſpur to Sanctification,
Phil. 3. 8. But count it dung in reſpect of Juſtification.
Yea, *Paul* himſelf, as in Scripture plain,
Counteth all things loſs that were gain
Before his Converſion, but then cryed he,
'Tis dung, that in Chriſt I may found be,
Not having's own Righteouſneſs, Scripture ſaith,
Verſe 9. But the Righteouſneſs of Chriſt by Faith.
Paul excludes the Law in Juſtification,
Yet owns it as a rule of Sanctification:
So the Moral Law is good in its place,
Epheſ. 2. 8. But not to Juſtifie, that is by Free-grace.
The end in giving the Law, ſay all I can,
Was to humble the proud Heart of Man,
Who was puffi with ſelf-conceited Pride,
Exo. 19. 8. What God Commands we will do, they cry'd,
As though able of themſelves, did impart,
Deut. 5. 29. When as to Performance they had no Heart.
The Law in it ſelf is but a literal ſtory,
Luk. 24. 45. Cannot diſcover Chriſt in his glory;
Let the Conſideration of its rigour move
To go unto Chriſt by Faith and Love.

SECT. XVI.

COnſider farther, for I have more to ſay,
'Tis impoſſible for any in a legal way
To keep the Law in way of Juſtification;
Luk. 18. 11, 9. It was the *Phariſees* ſin in their ſtation,
And I fear the ſin of many in our Nation.
Rom. 10. 3, 4. Many think to be Juſtifi'd by their Works,
Such will be ſav'd no more than *Turks*.
Jer. 48. 7. Others in their lives Law and Goſpel deface,
Jam. 2. 20. Live in all ſin ſtill, and cry Free-grace.
Some are for the Law in way of legality,
Others are of an Antinomian quality.
Full of extreams are Men in our days,
2 Cor. 2. 11. To deſtroy Souls Satan hath many ways:
So full of extreams is poor *England*,
Few in their Practice eye Chriſt's Command.

Many

Many are for reading the Law in Churches,
As if that's enough, ſuch baſeneſs lurches
In Men and Women, as my lines impart,
Yet the Law not written in their Heart: Jer. 31. 33.
Yet to have *Moſes* read are ſtill at ſtrife,
Yet practiſe nothing of the Law in life;
Zealous for the Law, like the *Jews* of old, Joh. 5. 42.
Who did oppoſe *Moſes* to Chriſt, ſo bold
They were for *Moſes* in their ſtation,
Slighted Jeſus Chriſt who came for Salvation.
Is it not ſo with many in our Nation,
For they practiſe nothing in Converſation
Of the Law in life; therefore 'tis but juſt
The Law condemn them, in whom they truſt. Verſe 45.
As Chriſt ſaid to the *Jews*, in Scripture ſee,
'Tis practice that makes the Law to be
A Rule, or leader unto Chriſt, that we
By Faith come to Chriſt, who did us free
From the Curſe of the Law, and alſo hath
Delivered all Believers from eternal Wrath; 1 Theſ. 1. 10.
Having Peace with God, as Scripture ſaith,
Being freely Juſtified in Chriſt by Faith: Rom. 5. 1.
Shall we ſin then becauſe Grace doth abound? & 6. 1, 2.
God forbid, yet many ſuch in *England* found.
Such baſeneſs in many Mens Hearts there lurks,
Don't do Duty, leaſt under a Covenant of Works;
And inſtead of doing Works of the Covenant,
Live in all Uncleanneſs, Lye, Swear and Rant;
Say, Chriſt dy'd for Sinners, all's done by Chriſt,
So take liberty to ſin, live as they liſt:
Sure theſe Men deſpiſe the riches of Grace, Rom. 2. 4.
Not knowing God's goodneſs, his Law deface;
They love darkneſs rather than light, we ſee,
Which will their eternal Condemnation be.
Many are with ſhaddows of the Law affected, Joh. 3. 19.
When the ſubſtance in their lives is neglected.
Many Men and Women own Chriſt high
With their mouths, when their lives ſay a lye:
Many in words profeſs Chriſt in the land, Luk. 6. 46.
But Oh how few do Chriſt's Command!

He

He that will have Jesus a Saviour know,
Psal. 119. 6. Must also have respect unto his Law:
He is Jesus a Saviour only to those afford
Heb. 5. 9. Obedience to him as their King and Lord.
Here's point of distinction by the standing-rod,
He doth not Righteousness is not of God:
1 Joh. 3. 10. Others are for doing the Law in their station,
And rest in doing, in their generation;
It was, is so with the *Jews*, to this day
Are for the Law, the Vail not taken away.
He is a *Jew* in spirit, who alone can see
The use of the Law in its proper degree,
Rom. 2. 28, 29. And only own Christ his Saviour to be.
To conclude this Head, and consider what's said,
Let the rigour of the Law make thee afraid;
Goe unto Christ, live Holy without delay,
2 Pet. 3. 1. Secure thy Interest in Christ, who is the way
To Salvation; 'till hast by Faith so done
Art under the Law, therefore to Christ run
By Faith, God is not pleas'd in any but's Son:
Mat. 17. 4. 'Till in Christ art under the Law, yea worse,
Under it as a Covenant of Works, a fearful Curse;
Therefore to Christ by Faith have recourse.
God will render all according to their deed.
Rev. 20. 13. Rouse Man, don't false Presumption breed:
Do according to the Law, but rest on none
Joh. 14. 6. For Salvation, but on Christ alone.

SECT. XVII.

THus, Reader, I have lead thee by the hand
Concerning the Law, as I at present understand;
Wherein thou may'st understand and see
The use of the Law in its proper degree.
Obj. But some may Object, and say unto me,
Don't you say that Heaven by Christ is free,
Yet something must be done by we?
Sol. Nothing done in way of Merit, God is just;
Rev. 15. 3. Is forsaking sin doing? would'st live in thy Lust?

By

By Grace are ſav'd in point of Juſtification, Gal. 5. 16.
Yet without Holineſs no ground for Salvation: 1 Pet. 2. 11.
Are not Juſtified by Works we have done, Heb. 12. 14.
Juſtification is by the Merits of the Son. Tit. 3. 5.
God's giving, Man's labouring don't ſever,
Free-grace and full Duty go together; 2 Pet. 1. 5,6,7.
They are not an inconſiſtent ſtation,
Free-grace, full Duty work out Salvation,
With diligence, with fear and trembling: Phil. 2. 12.
Be in earneſt with God, caſt off diſſembling.
That Grace which bringeth to us Salvation, Tit. 2. 11, 12.
Teacheth us to deny in our ſtation
All ungodlineſs in our Converſation,
To live ſoberly and godly, by renovation;
Here's the fruit of Chriſt's purchaſe clear, Tit. 2. 14.
Which in the Scriptures doth full appear.
Duties are a Believers Priviledge by Chriſt,
Not to neglect Duties when we liſt.
By Duties we honour God, in Scripture ſee,
I will honour thoſe that honour me. 1 Sam. 2. 30.
A fruit-bearing Chriſtian in his ſtation
Is a God-glorifying Creature in's generation. Joh. 15. 8.
A Believer Prays, *Father, glorifie me,*
That thy poor Creature may glorifie thee;
For what Comfort unto us when try'd,
To hear and talk how Chriſt hath dy'd?

To hear the glorious Liberty Sons of God } Rom: 8. 21.
Shall have by Chriſt's Redemption, yet ſo odd }
In our lives, wicked as in the land of *Nod!* } Gen. 4. 16.

What's Redemption to any Natural Man?
'Till Converted, no more than to an *American.* Mat. 18. 3.
If we hear the Goſpel as we hear a Libel,
What the better? if not live the Bible.
Don't think becauſe live on Goſpel-ground, Gal. 5. 13.
Becauſe its Voice in our Ears doth ſound;
This don't exempt from rigour of the Law, Jam. 1. 22.
And entitle to Chriſt, if thou wilt know; 2 Pet. 2. 14, 15, 19.
Grace muſt operate in life as ſeed ſown, Mar. 4. 26,27, 28.
By its growth what ſort 'tis is well known.

Is Grace in thee from one degree full grown?
Joh. 1. 11. Christ came, was not received by his own;
Were they better for it? No, not a jot;
No more wilt thou, if thou dost not
Mat. 3. 8. Bring Faith's fruit in thy Conversation;
Without Holiness how canst prove renovation?
If we hear the Gospel Preached frequently,
Luk. 13. 26, 27. What the better if not depart from Iniquity?
If Christ pass by our Hearts in the Word,
Yet if not with *Zacheus* to Christ accord,
& 19. 6. Will not come down the presumptuous Tree
Of our Self-conceit, then how can we
Expect Christ should come in that degree
Rev. 3. 20. To sup and lodge with us, if not free
To entertain Christ? then let's for shame
No longer be Christians only in Name;
John 8. 39. Let's rest in outward Priviledges no more,
Let's make haste, like *Zacheus*, open the door
Of our Hearts to Christ, if expect Salvation,
Heb. 5. 9. Tender Christ Obedience in Conversation,
Luk. 10. 14. Without it the greater Condemnation.

SECT. XVIII.

THE way of Sin and Prophaneness, Hell's road,
Mat. 7. 13, 14. Is the broad way, and the all-a-mode
Of the World, every son of *Belial* rides
This road, but there's another way divides,
Which is call'd Morality, and herein
It may be call'd also Legality, a great sin:
To rest in Duties done without saving Faith,
Rom. 10. 2. Hath been the destruction of thousands, saith
Scripture, such baseness in Men's Hearts lurks,
The *Galathians* turn'd to the Covenant of Works;
Gal. 1. 6. Soon after *Paul* had Preached Free-grace,
They that Doctrine did wickedly deface:
The *Galathians* had Preaching Seducers, cry'd
By Works they were to be Justifi'd:
& 2. 4. And most Men and Women in their station
Prone to this sin ever since the Creation.

'Tis

'Tis natural unto moſt Men, how prone
To reſt in doing, are we every one!
Do this and live, is in moſt Mens Eye,
From *Adam*, and unto all his Poſterity:
Men look for Righteouſneſs and acceptation
More in Duties, than by Chriſts Mediation:
More for the Precept in their Generation,
Than in Eying the Promiſe of Salvation.
Mans Eye is ſo on doing, by ſin deprav'd
Are we, What ſhall I do to be ſav'd?
Said the Jaylor; we doing, ſo much reſpect,
That in doing, we Faith in Chriſt neglect;
So in doing, make Chriſt of no effect.
The *Phariſee* ſaid, I do ſo and ſo, in's Station,
His Eye on doing, not on Chriſt for Salvation.
To reſt on Ordinances is no ſtrange news,
Juſtify'd by doing, is the ſin of the *Jews:*
They expect life, in Obedience to the Law;
So Chriſt for Salvation, they reject, know,
This was, and is their Error, and Miſtake,
Let no Profeſſor, of's Duties Saviours make.
Few under Ordinances, ſee themſelves undone,
But ſtill on, in a road of Duties run,
See little need of Jeſus Chriſt the Son.
Are not poor in ſpirit, tho the Scriptures ſay,
The rich, the full are ſent empty away:
'Tis the poor, the loſt, the undone, the blind,
That Chriſt ſaves, as in Scripture find.
Thoſe that feel themſelves dead, as to life
Spiritual, with Corruptions ſtill in ſtrife;
What a litter, and neſt of ſin lies in Heart,
Vile, baſe, ſuch Expreſſions they impart!
The Soul convinc'd of every ſinful thought,
Which conceited Man is not eaſily brought
Unto, Conviction goes before Converſion,
Ordinarily, Scripture makes good this Aſſertion.
Sin appears to the Soul exceeding ſinful,
To do this, the Spirit gives many a pull.
To bring to Chriſt, is the Spirits Intention,
Man muſt be loſt in his own Apprehenſion:

Micah 2. 10.
Luke 17. 10.
Rom. 4. 14.
Heb. 4. 1.
Acts 16, 30.
Luk. 18. 11, 12.
John 8. 5.
Gal. 3. 10. & 4. 4, 5.
Luke 1. 53.
Iſa. 6. 5.
Joh. 16. 8.
Rom. 7. 13.
Mat. 18. 11.

Which Man is not eaſily brought to ſee,
Till the Spirit convince Man of's miſerie
By ſin, which he hath committed againſt God,
So trembles, for fear of his eternal Rod:
Pſal. 84. 2. Then longs for Peace and Reconciliation
With God, through Chriſt, as his Salvation,
& 119. 174. Which is the greatſt happineſs in his Station:
Pſal. 6. 6. And prays for this bleſſing with tears,
As a Man ſentenc'd to Death, is full of fears,
Heb. 12. 17. Doth pray, ſigh, and mourn, and cry,
For fear he ſhould periſh eternally:
Which Man is not eaſily won to, ſo odd
Col. 1. 21. Is Man by ſin, naturally, an Enemy to God.
The Spirit doth break for ſin, the Heart,
Before he binds it up, as Scripture impart:
Firſt wounds the Soul, before he heals,
Humbles the Soul for ſin, Scripture reveals.
Softens the Heart, and makes it recant
Zech. 7. 13. From ſin, which is compar'd to an Adamant.
Pſal. 126. 5,6. Muſt drink of the Waters of *Marahs* ſtation,
Before canſt drink of the Well of Conſolation:
Muſt ſow in Tears, ſorrow muſt annoy,
Before we can reap a harveſt of Joy.
We muſt go into the Houſe of Mourning,
We muſt repent, and from ſin be turning:
Iſa. 61. 3. The ſpirit of heavineſs will take hold
On us, for ſin, if in ſin we are bold.

SECT. XIX.

CONſider then, what hath been ſpoken,
2 Tim. 1. 6. Hath thy hard Heart from ſin bin broken?
What godly Contrition, in thee is found,
For ſinning againſt God, in Scripture ground?
Haſt gone mourning for ſin all the day,
For diſhonouring God without delay?
Not a legal ſorrow, as my lines do ſay,
But godly ſorrow, in an Evangelical way.
2 Cor. 5. 10. Then in all duties exalt Chriſt by Faith,
Rom. 14. 23. Without which, all is ſin, Scripture ſaith.

Hunger

Hunger and thirſt for more Acquaintance,
With Chriſt, by Faith, and true Repentance.
Deſire to love Chriſt, delight in Union
With Jeſus Chriſt, by holy Communion:
That in godly ſincerity we may be found,
Not like the ſtony or thorny ground. Mat. 13. 7.
Hear Sermons, to carry us to Chriſt, pray
The Word be not like ſeed fell by the way.
Uſe Duties as *Noahs* Dove did her wing, verſ. 4.
Act by Faith on Chriſt, in every thing.
The Dove us'd her wings, as a means or way Gen. 8. 11.
To the; Ark to uſe Ordinances, don't delay
As the means or way to Chriſt, who can
Make duties acceptable, and alſo the Man. Eph. 1. 6.
To be ſav'd, by Ordinances, dont cheriſh
Such thoughts, this is a wicked flouriſh,
Yet without doing duties thou wilt periſh. 2 Tim. 1 9.
Duties are Evidences of our Salvation,
Uſe Ordinances, to that end, in thy Generation:
Tho they do not ſave Man as is crav'd,
Yet they accompany ſuch as are ſav'd.
'Tis the firſt part of our Redemption,
A People zealous, without exemption
Of good works, in Scripture 'tis plain,
And ſhall Chiſts Blood be ſhed in vain? Tit. 12 4.
'Tis dreadful to fall into eternal pain.
Conſider this ſeriouſly, and it regard,
'Tis written for them who look *Sion*-ward:
That they would anſwer the end
Of Ordinances, not only Profeſſion pretend 1 Cor. 15. 2.
Without its fruits in life, on Chriſt depend
For Salvation, it will thy life amend. Mat. 25. 2.
In reſting in Ordinances don't offend,
But act by Faith in Duties to the end.
The Field of duties, is the worſt ground
For any to miſcarry, Oh don't be found Heb: 11. 6.
Only a Profeſſor! dread the Devils Pound;
To deſtroy Souls, Satan ſtill goes round: Luke 10. 13, 14 15.
To ſow his Tares in Mens Hearts, of extreams,
Either to neglect duty, like Men in Dreams; Acts 5. 3.

Or to reſt on Ordinances, 'tis very plain;
Therefore take heed, I ſay once again:
There are but two ways, mind them well,
Sin, and Duty reſted in, lead unto Hell.
Jam. 2. 14. Many pretend Faith, but have no Works;
20. verſes. Others Works, but no Faith; ſuch baſeneſs lurks
In many Men, ſome pretend Zeal for God,
Gal. 5. 6. Yet not juſt in their dealing, in life ſo odd:
1 Theſ. 1. 3. Others juſt in their dealing, yet have no Seal
For God, ſo periſh, as Scriptures reveal.
To conclude this head, Reader, in love mind,
Heb. 4. 14. Both to profeſs, and practiſe, be inclin'd.
To do duty don't delay, but reſt on none
& 10. 23. For Salvation, but on Jeſus Chriſt alone.

SECT. XX.

Luke 2. 19. OF reſting in Ordinances, let us take care,
'Tis not what Man ſays unto the Ear;
But what Gods Spirit ſpeaks to the Heart,
Tis the Spirits Operation makes us depart
Iſa. 30. 21. From ſin, 'tis the voice behind you,
That turns, converts, and Hearts renew.
John 5. 14. The Angels ſtirring the Water did only cure,
Deſire and long for Ordinances pure:
When we have Ordinances, and them enjoy,
Uſe them as Ordinances, elſe will deſtroy.
Ezek. 33. 31. Many follow a Road of Ordinances, herein
What foot-way hath Chriſts Spirit within?
What heavenly influence, what intercourſe
Gal. 6. 45. Betwixt God and our Souls? what remorſe
For our barrenneſs under the means of Grace?
Do our Souls thrive in holineſs, ſin deface
In Heart, what immediate diſpenſation
From Chriſt, doth the Spirit work Renovation?
What ſtirring the water under Ordinances,
2 Pet. 3. 18. In Grace and Holineſs, haſt ſpiritual advances?
Man may preach well, Man may afford,
Many good words, when none from the Lord.

Man

Man may be very earneſt, and active — Iſa. 48. 17.
In preaching the Word, do our Souls thrive?
You have mediate favours caſt on you,
'Tis mediate favours the Soul renew.
God is pleas'd to give us a toleration,
Free liberty by the King, in all the Nation:
Pray for a bleſſing, on the means in thy Station,
That the means of Grace may work Renovation:
'Tis a mercy to have good Mens Preaching; — Col. 2. 12.
'Tis the mercy to have the Spirits teaching.
The beſt preaching of Men will be found,
Like good ſeed caſt into bad ground,
Without the Spirits Operation doth abound.
The Law was written with Gods own hand, — Exod. 31. 15.
And diſpens'd as his Will and Command;
Which was *Iſraels* great favour, in part
Is the Law, by Gods Spirit written on our Heart.
The moſt of the World are ſpiritually dead — 1 John 5. 19.
Under Ordinances, few fed with Childrens bread.
Moſt of the World under Ordinances go to Hell,
Under a form of godlineſs, think all well; — 2 Tim. 3. 5.
Yet live in ſin, like *Eſau* in his Dottage,
Slight Heaven, ſo may enjoy earthly Pottage:
Are contented, like Beaſts of the Field,
With corporal things, as Providence yield
To ſupport ſuch a corporal being, contented, alas,
With outward things, as a Beaſt with Graſs!
Baniſhed from Gods preſence, was *Cains* Curſe; — Gen. 4. 16.
Lye under Ordinances, not thrive! nothing worſe.
What is it for a form of godlineſs to accord,
When we are not reform'd by the Word.
No Communion between us and the Lord,
This is dreadful, as the Scriptures record: — 2 Pet. 2. 21.
But when the Spirit ſets the Soul free,
It prays with *Jacob*, Jehovah bleſs me:
Yea, by Faith ſtrives and ſtruggles ſo;
Leaſt thou bleſs me, I will not let thee go. — Gen. 32. 26.
Here lyes Mans happineſs, in Communion
With God, when Chriſt and Soul one in Union. — Joh. 17. 21.

When

When a ſence of pardon comes by preaching,
Then we thrive by Ordinances teaching.
What experimental Knowledge, what Faith,
Joſh. 24. 15. What divine Reſolution, as Scripture ſaith?
What droppings from Heaven on thy Soul,
Jer. 23. 29. Doth the Word touch us like a burning Coal?
That's preaching, brings God and Soul together,
Jam. 1. 25. That a Chriſtian hears, and does for ever
In his Converſation, from ſin doth ſever.
Therefore of Heavens hope, let none talk,
Jer. 7. 23. Except according to Scripture Rule walk.
I will put my Spirit in you, ſaith the Lord,
Ezek. 11. 19, 20. To cauſe you to walk according to the Word:
Not that we ſhould wickedneſs maintain;
Let not drunkenneſs, and uncleanneſs reign,
Nor walk you after the way of *Cain*.
Gen. 4. 8. A way of cruelty and malice don't regard,
Nor run greedily, *Balaams* way for reward.
Numb. 22. A way of Covetouſneſs, and unlawful gain;
This is againſt the Holy Scripture plain.

SECT. XXI.

2 Pet. 1. 12. UNderſtand then, my meaning clear,
Hear and practiſe in life, let it appear
That the Ordinances of God to thee are dear,
By loving his Miniſters in holy fear.
Love good Men, let your Hearts be bent
Rom. 10. 15. To hear thoſe whom God hath ſent.
Hear thoſe, whom you believe God doth hear,
And according in life, live with fear.
Honour a good Miniſter, for his works ſake;
Heb. 13. 16, 17. Let him from thee ſome ſupply partake,
Luke. 10. 12. According to thy Ability, with thy Heart,
Love ſuch, as in ſincerity the Goſpel impart:
Who live, as well as preach the Goſpel ſmart,
Pray for ſuch, in love, as my lines impart,
That God would give Paſtors after's own Heart:
Such God doth moſt bleſs in their Station,
And follows their labours in their Generation
With his holy Spirits aſſiſting Operation.

Take

Take heed whom you hear, in Scripture aſſerted,
By carnal, ungodly Miniſters, few Converted. Mar. 4. 24.
How can it be, when Drunkards in ſtation,
They not Converted, yet preach Renovation?
So like Prieſts, like People, in Converſation, Hoſ. 4. 9.
You may ſee it plain in our Nation.
Many Prieſts, Swear, Whore, like drunken Elves,
Preach Converſion, yet never converted themſelves:
Yet theſe Prieſts, by Men, fit for the Miniſtry,
If they ſmell (tho wicked) of an Univerſity:
Not that I deſpiſe learning, I know well,
Paul was brought up at the feet of *Gamaliel.* Act. 22. 3.
But when Prieſts their learning do deface,
By Whoring, Drunkenneſs, Covetouſneſs, ſo baſe
Are moſt Prieſts, in their prieſtly race,
Which argues, the Prieſts have little Grace.
For they preach againſt thoſe things by Name, } Rom. 2. 21.
Yet Prieſts themſelves practiſe the very ſame, } to the 24 verſ.
Which to Prieſts learning, methinks is ſhame.
Yet in their learning Prieſts ſtill confide,
And a Man gifted by the Spirit, can't abide:
As tho God could not make a Fiſher-man as able Mat. 4. 18, 21.
As the great'ſt Doctor among the Rabble:
The learn'd Doctors of the Law, by pride
To have Chriſt preach, could not abide:
Becauſe Chriſt was a Carpenters Son, Mar. 6. 3.
And not bred as their pride did run,
In the learning of the Scribes, ſo deem'd;
The learning of a Sott, is more than grace eſteem'd
In our days, moſt are their Souls deceiver,
Deſpiſe Gods Grace in Man, who is the giver } Jam. 1. 17.
Of all Grace, can make a Comber or Weaver
To preach the Goſpel-myſteries, as well
As thoſe brought up at the feet of *Gamaliel.*
The learn'd Scribes and Phariſees, were thoſe
Who did our Saviour Chriſt moſt oppoſe. Mat. 27. 1.
The learning of unregenerate Men, do lay
Moſt oppoſition to Chriſts Intereſt to this day.
But not to inlarge here, I would be underſtood,
That learning, if not abus'd, is very good.

Scholaſtical

Scholaſtical learning, and ſupernatural together,
How good, when for Chriſt joyn as Brother.
Some ſuch Miniſters we have by Grace,
Such I honour in their Chriſtian Race:
Prize ſuch, but conſider what doth follow;
1 Cor. 3. 5, 6. Idolize not *Paul*, *Cephas*, nor *Apollo*.
Tho very good Men in their Generation,
Look beyond Mens parts, the Spirits Operation:
Tho they preach well, our duties preſſing,
Yet 'tis God by's Spirit, gives the bleſſing.
verſ. 7. *Paul* may plant, *Apollo* may water peace,
But 'tis God that muſt Grace increaſe.
Eliſha's Servant, his Maſters ſtaff did lay
2 Kings 4. 29. to the 34. verſ. On the dead Child, as commanded, and ſay
The child is not awake, hath no life,
Till *Eliſha* came to revive the *Shunamites* Wife.
So 'tis with godly Miniſters, tho they impart
Job 23. 21. Gods meſſage, yet God muſt ſtrike the Heart:
Before a dead Soul can be rais'd from ſin
Prov. 16. 1. To the life of Grace and Holineſs, herein
Don't reſt on outward performances done,
Rev. 3. 1. 15, 16 Like moſt, but by Faith on Chriſt the Son.
To hear good Miniſters, do you accord,
And pray for Gods bleſſing on the Word:
This is the ordinary way, Scripture ſaith,
Rom. 10. 17. Hearing of the Word preached, worketh Faith.
Therefore in love, let thy Heart be bent
To hear thoſe, whom you think God hath ſent
Mat. 5. 6. To injoy Ordinances, don't delay, reſt on none
For ſalvation, but on Chriſt alone.
2 Pet. 1. 15. Mans happineſs being in Chriſt compleat:
This point, Reader, I can't too oft repeat.

SECT. XXII.

ALL this while, my lines are you greeting,
Jam. 1. 22. Tells you, reſt not in meer going to Meeting.
Not that I am againſt Meetings, don't miſtake,
Pſal. 8. 4. But I praiſe God, that of them I did partake.

Underſtand

Underſtand then what is my earneſt ſuit,
According to what you hear, bring forth fruit.
Profeſſion without Practice is like the Figg-tree, Mat. 21. 19.
Leaves, no Fruit, therefore no fruit on thee
Shall grow; take heed what you hear do,
Then the God of Peace ſhall be with you.
Mind the Figg-trees doom; you have been invited Phil. 4. 9.
With many Sermons, Oh be to Chriſt united!
Leſt Chriſt reſolve of's Supper ſhall not taſt;
Let not ſo many good Sermons be in waſt:
'Tis not ſaid they ſhall not hear at laſt,
But of his Supper they ſhall never taſt.
You may ſit under Ordinances, them enjoy, Luke 14. 24.
Yet if not profit by them will us deſtroy:
What though you hear many a good Sermon Heb. 4. 1, 2.
Drop on you, as from the Hill of *Hermon*,
But how doth it work? do we thrive
In Grace and Holineſs? art ſpiritual alive?
If not ſavour of life, 'tis the ſavour of death, 2 Cor. 2. 16.
Try thy Heart then whiles thou haſt breath:
For if doſt not thrive by the Word, it hath
This written on it, thou art deſign'd for Wrath. Iſa. 6. 9, 10.
Conſider well of it, fear and tremble,
With God and thy Soul no longer diſſemble.
Live according to Scripture, don't pretend
Profeſſion, and not Practice, this will end
In Miſery; nay, the greater thy Condemnation, Luke 12. 47.
If improve not Mercy in thy generation.

Conſider this, 'tis dreadful, to let thee ſee
The danger; ſhall be more tolerable in degree
Of Puniſhment, for a Heathen than for thee. & 10. 13, 14, 15

Then live Holy, let not life be ſo odd,
But in all thou doſt eye the glory of God: 1 Cor. 10. 31.
In buying and ſelling do as art able
Thy Duty to God and Man in both Table: Eccl. 5. 2.
Let words be few, ſuch may miniſter Grace Mat. 12. 37.
In thy generation, don't God's Image deface; Eph. 4. 29.
In all actions God's glory be thy end,
Then in all thy Life thou wilt not offend: Jer. 9. 23, 24.

Converſe more and more with God in Heart,
Pſal. 77. 12. The only way for ſin and thee to part:
& 104. 34. When about thy buſineſs in thy Vocation,
May'ſt Converſe with God by holy Ejaculation.
1 Tim. 4. 15. Live in the exerciſe of Holineſs and Grace,
Run the way of God's Precepts, ſin deface:
If haſt wronged any, before thy diſſolution,
Pſal. 119. 51. If able, with *Zacheus*, make reſtitution;
Don't be with ſhadows of Religion affected,
Heb. 2. 1, 2, 3. When the ſubſtance in thy life is neglected;
It turneth Mercies, Priviledges, into a Curſe,
Mal. 2. 2. When we have them, and in ſin grow worſe.
Improve the Means of Grace for your Souls,
Jer. 23. 29. Let the Word take impreſſion like burning Coals.
Now there's a Toleration, labour to underſtand
God's meaning, prize the Mercy, 'tis his hand
Pſal. 82. 1. That over-rules all the Rulers in the land:
Whatever is intended by all their Plods,
& 86. 8. The Lord Jehovah over-rules all the gods.
Oh improve this Priviledge, and admire
Pſal. 115. 1. Free-Grace, turn to God with Praiſe and Prayer:
So Profeſs, ſo do in way of your Function,
Heb. 12. 1. Take God in Chriſt, Faith, Love, all in conjunction.
Gal. 5. 6. Though Chriſt's ſatisfaction not our Sanctification,
Be the ground of Juſtification and Salvation,
1 Cor. 1. 30. Yet where he's Juſtification he's Sanctification;
Conſider it, without Holineſs no Salvation.
Heb. 12. 14. External Profeſſion without Soul-renovation,
Will never partake of eternal Conſolation.
Iſa. 44. 18. Conſider this, if haſt any ſpiritual ſight,
They are not fancies, but of Soul-weight.

SECT. XXIII.

COnſider theſe things, my lines do mount,
Luke 16. 2. To tell thee for reading muſt give an account;
Rom. 14. 12. Though dead lines without the Spirit's operation,
'Tis thy Duty to Pray in thy generation;
Col. 2. 12. Which thou may'ſt ſee before in this Book,
If in love you will retreat and look.

To

To help thee in love I will uſe this art,
Shoote one Arrow more at thy Heart: Deut. 11. 16.
For thy Converſion I'd not leave one ſtone
Unturn'd, then don't thy ſelf let ſin alone.
Firſt, be well acquainted with thy Heart,
'Tis the beſt Advice to thee I can impart;
For if art to thy own Heart a ſtranger,
Sure of thy Salvation thou art in danger. 1 John 3. 20.
Don't ſay, haſt been qualifi'd at School:
Can truſt my Heart, if ſo thou art a Fool.
Yet many in this Conceit do reſt, Prov. 28. 26.
Say they, no matter, my Heart's good's the beſt,
I never was in all my life for change, Jer. 17. 9.
Muſt be born again, to moſt ſeems ſtrange; John 3. 9.
How can't be, of this take a word before
Concerning Converſion, hereafter ſay more.
Don't ſo much conſider God's diſpenſation
In the World, as thy own Hearts renovation; Ezek. 18. 31.
This is of abſolute neceſſity to Salvation,
More than God's Providences in the Nation: John 3. 3.
For what wil't avail, if all were well
In the World, thou in the way to Hell? 1 Sam. 16. 7.
If all were Converted, which would be well,
Yet if ſin and Satan in thy Heart dwell, Act. 5. 3.
What advantage, conſider, would it be
To you? though there's a God, what's that to thee,
If not thy God by a particular Application? Joh. 20. 28.
What the better, if not God of thy Salvation?
What though Jeſus Chriſt for Sinners dy'd,
What the better, if art by Chriſt deny'd?
So wilt, if in Heart thou ſin regard, Pſal. 66. 18.
I know you not, Depart; here's thy Reward.
Therefore try thy Heart, for fear it cheat Mat. 7. 23.
Thee of Salvation, its deceit is ſo great:
The Motions of thy Heart, obſerve them well,
Every motion is a ſtep towards Heaven or Hell. 2 Cor. 13. 5.
If Motions of thy Heart be ſteps to Eternity,
Take heed leſt they come actions of Iniquity.
Know thy Heart, if in the World high or low,
By outward Diſpenſation canſt not know Eccl. 9. 1.

God's love or hatred; then whilſt hath breath
Prov. 4. 23. Of thy Heart are Motions of life and death.
If thou art poor, if not poor in ſpirit,
Mat. 9. 12. Not ſee thy need of Chriſt, ſhalt not inherit:
If art rich in the World, 'tis all one,
Without thy Heart purged from ſin, undone:
None are ſav'd by outward Diſpenſation,
But according to the Spirit's operation
2Cor. 1. 21,22. In Heart inward, real Regeneration.
What's God doing in the little World within
Joh. 16. 8. Thy Heart? doth the Spirit Convince of ſin?
Obſerve what reforming Work he's doing
In thee; Is the Spirit thy Heart renewing?
Rom. 12. 2. Is the Spirit thy ſins and luſts ſubduing?
What ſay'ſt Man? or art like the moſt;
Acts 19. 2. Or as thoſe who never heard of a Holy Ghoſt?
'Tis Heart-work, and hard work for thee,
As before if thou conſider mayſt ſee.
Prove thy Heart, then ſhalt thou rejoyce
Gal. 6. 4. In Heart, and not in anothers Voice.
Converſe more with God in Heart,
That's the way for ſin and thee to part.
Col. 1. 27. Is Chriſt in thee the hope of Glory? then
Look to thy Heart, I ſay once agen.
1 John 4. 1. Try the ſpirits, Gods Spirit is a ſanctifier,
Pray for the Spirit, he will work deſire.
Dan. 9. 21,22. Tell thee of Righteouſneſs, Judgment to come;
Don't quench his motions, 'twill put him from
His work in thy Heart; don't be ſo evil
1 Theſ. 5. 19. To quench God's Spirit, and pleaſe the Devil;
For Satans ſpirit is all ſins Fomenter,
1 Joh. 3. 8. Tempts to ſin, then for ſin a Tormenter.
God's Spirit ſanctifies, then works Conſolation,
1 Pet. 1. 2. Satan's ſpirit tempts to ſin for deſolation.
Conſider this well, to conclude this head,
2 King. 22. 22. Remember, Meditate in Heart what's ſaid;
Don't be a ſtranger to thy Hearts renovation,
Mat. 18. 3. 'Tis of abſolute neceſſity to thy ſalvation.

SECT.

SECT. XXIV.

FOR to faſten this Nail on thy Heart,
Conſider farther what my lines impart; 2 Tim. 2. 14.
I am in earneſt, and will do all I can
For Converſion of any Unconverted Man.
And in my Walk methinks I ſpye Luke 18. 11.
A righteous Moral Man as I paſs by.
Obj. Who can ſpot me, ſay black is my eye?
I wrong no Man in all my Life, not I,
Am no Drunkard, why ſhould I fear to dye?
Sol. Only Morally Righteous is a ſad Condition,
For the whole need not the Phyſitian.
Chriſt dyed not for the whole but ſick,
Thoſe ſin hath wounded to the quick. Mat. 9. 12.
Moral Righteouſneſs is deſirable and good,
Yet if not evangelical righteous, like a flood 2 Pet. 1. 4, to the 7th. v.
Will deſtroy us, yet thouſands remain
In this ſtate, if groſs ſins they refrain,
Count all well, this thouſands hath ſlain.
Moral Righteouſneſs is ſuch a qualification Heb. 11. 6.
As leads a Man to do to others in's ſtation,
As would be done to in his generation,
A rectitude of ſpirit to Men, yet no renovation:
Such was *Abimelech* of old in his Life,
When took unto himſelf *Abraham*'s Wife; Gen. 26. 9,10, 11.
Such a moral righteous Man was he
That came to Chriſt, no ſin could ſee, Mar. 19. 20.
Gave to all their due, ſaith Scripture-truth,
Had kept the Precepts from his Youth;
Liv'd orderly among his Neighbours, he
Judg'd himſelf ſo good as need to be,
Yet but in a ſad Condition for ſalvation,
When Chriſt told of a ſpiritual qualification. Verſ. 22.
Moral Righteouſneſs in its higheſt race,
Is but in moral Men reſtraining-Grace;
Which otherways would be to Man ſo odd,
As he is inwardly an Hypocrite to God.

This

This for truth in *Abimilech* you may ſee,
Gen. 20. 6. I withheld thee from ſining againſt me;
Yet many ſay I was never ſo in my life,
Whoremaſter, Swearer, no ſuch ſin was rife
In me; ſhall I ſay what I think is true?
Mar. 12. 34. That Morality hath deſtroy'd as great a Crew
As Prophaneneſs; take heed don't ſo by you:
Mar. 10. 20. This was the *Phariſees* conceit, they knew
What was to be morally righteous, but few
Of them came to Chriſt as loſt and undone,
Luk. 18. 21. They were righteous in themſelves, they run
In ſelf-conceit, ſo no need of Chriſt the Son,
Mat. 21. 31. Nor of his Righteouſneſs; that Chriſt told
Them, Publicans, Harlots, Heaven did hold
Before them, not that Publicans, Harlots bold,
Still living in ſin ſhall ever enjoy Heaven
Without Repentance, reformation, not forgiven.
John 3. 36. He that in a moral Righteouſneſs doth reſt,
And all prophane Wretches think it beſt
To live in ſin, neither ſhall receive Salvation;
But Phariſee and Publican ſhall to deſolation.
Reſt not in a moral Righteouſneſs, if ſo, undone,
Rev. 3. 18. Without Chriſt's white Rayment, to him run,
God is not pleas'd with any but in's Son,
Mat. 17. 5. Oh then know thy Heart, thou muſt be loſt
In thy own thoughts, thy Salvation coſt
& 18. 11. Chriſt's blood; go to Chriſt, he can withſtand
God's Wrath, and bring thee to *Canaan*'s land.
Remember this, that without Regeneration,
Mat. 18. 3. Moral Righteouſneſs can't attain Salvation.
Dread ſelf-righteouſneſs, I muſt it double,
Don't be deceived, thy firſt had trouble,
John 3. 6. More the New-birth, don't think it ſtrange,
There muſt be a thorough real Heart-change.
God's power appears in making the Sun
Pſal. 8. 3. In the Firmament, his glorious Power run
In making all things, Moon and Stars,
But in making a New Creature many Jarrs
The Spirit hath with our Hearts, before it yield,
Luk. 11. 21, 22. And from the ſtrong Man win the Field.

God

God ſpake the word, all things were made new, Gen. 1. 14, 15.
But to make a New Creature hath more to do,
Than in making the World, more oppoſition
By Sin and Satan, ſuch is Mans undone Condition;
How few return unto God by holy Contrition
Tremble, 'tis not eaſie matter to be New-born, Luk. 17. 17, 18.
By Nature Satan's Captive, 'till by force torn:
Satan keeps poſſeſſion of all Hearts by Nature,
'Till Chriſt by's Spirit make his departure. Act. 26. 18.

SECT. XXV.

TO know how 'tis with thy Soul don't ſcorn, Mat. 15. 19.
Examine thy Heart, wilt ſee cauſe to mourn,
And cry to God, Do thou my Heart turn
Unto thee, from ſins dominion, ſet me free Pſal. 80. 3.
From Satan's bondage, to live unto thee:
Thus wilt ſigh, with many groans, Rom. 8. 21.
Converſion is compar'd to broken bones, Pſal. 51. 8, 17.
Many a bitter Pang with ſorrowful moans:
Therefore if try thy Heart, thou mayſt know Act. 9. 4, 6.
Whether art truly Converted, Yea or No.
All Men and Women by Nature born ſo odd Rom. 5. 10.
Into the World, 'till Converted, enemies to God.
Original ſin in Man did God's Image deface Col. 1. 21.
In all *Jew* and *Gentile*, want Chriſt's Free-grace. Rom. 3. 9, 10.
Then try thy Heart how the Cauſe doth ſtand & 10. 12.
Betwixt God and thy Soul, eye God's Command:
'Tis very dreadful to fall into his hand Heb. 10. 31.
Without Chriſt, and thy Souls renovation.
Haſt no ground in Scripture for ſalvation: Acts 3. 19.
A moral Man is but an out-ſide Holy Man,
Without Evangelical Righteouſneſs ſav'd none can.
Moral Righteouſneſs is but cloſe Hypocriſie, Mat. 23. 27, 28.
Labour to know God in Chriſt in ſincerity:
Moral Righteouſneſs is like a counterfeit Ring,
Makes a fair ſhow, but yet ſome other thing.
Yet don't miſtake, as though moral Virtues I deny'd,
This is to have what I have ſaid miſapply'd:

Where

2 Pet. 1. 5,6,7. Where Grace is, Moral Virtues are alſo,
Mat. 19 20,22. Yet Moral Virtues are where Grace don't go.
Take heed of Hypocriſie, do as art able,
Thy Duty to God and Man in both Table.
Verſe 6. Live righteouſly and godly, don't part
What God joyns, let God have thy Heart:
Tit. 2. 12. Righteouſly relates to a Moral qualification,
Godly relates to Piety and Sanctification;
Joyn Piety to God and Morality together,
For where Grace is Moral Virtues don't ſever.
Then in a Moral Righteouſneſs don't reſt,
Joh. 3. 3, 5, 6. Muſt be Converted, born again, if bleſs'd,
Eph. 2. 8. Muſt have Grace, if ever of Heaven poſſeſs'd.
How many in the World counted honeſt Men,
Yet never know what 'tis to be born agen?
Many in their lives very honeſt and juſt,
Will wrong none, this is good, but don't truſt
In this: Moral Virtues are deſirable, yet muſt
Rom. 12. 2. Be renewed in Heart before e turn to duſt.
Eph. 4. 23. Moral Virtues are commendable in Man,
2 Cor. 10. 18. To be Sober, Chaſt, Prudent, yet none can
Commend us to God without Grace in Heart,
Rom. 14. 23. Without Chriſt can't be ſav'd, I will declar't,
Luke 9. 23. Therefore from ſelf-righteouſneſs depart.
Prove thy Heart, whether haſt Grace or no,
Gal. 6. 4. Grace that qualifies for glory, and ſo
Col. 1. 12. Be made meet for Communion with God
Here, and hereafter with Chriſt, where's rod
Mat. 25. 21. Will be turn'd into Love, Felicity and Joy,
That for ever nothing ſhall thee annoy.
Deut. 32. 29. Conſider what's ſaid, I wiſh as a Friend,
Oh were you wiſe to mind your latter end.

SECT.

SECT. XXVI.

Reader, do theſe things pleaſe thy Palate? Mat.22.5.
Theſe are not Jiggs, as in a Poet's Ballad.
Here may'ſt ſee what's plainly aſſerted,
The dangerous caſe of all unconverted;
Then ſtrive to enter into the ſtrait Gate, Mat.7.13,14.
If not converted before Death, then too late:
No Repentance, no believing in the Grave, Eccl.9.10.
In order to Salvation; therefore I crave
Thy conſideration; as my Name is *HUSNANCE*,
I would do ſomething God's Glory to advance:
They are my dying words for ought I know, Heb.3.13.
As God freely gives ſeed, ſo will I ſow.
My Tallent God hath given, I will not hide; Mat.25.v.18,
But for my Maker's Glory ſhall be employ'd: 29.
Then conſider and obſerve, I am free
To ask thee ſome Queſtions, two or three.
How cam'ſt to be a Chriſtian? A Queſtion blunt, Act.11.26.
To anſwer it right, will put thee aſtunt.
Well, let us hear then what thou canſt ſay, Act 26.28.
And make the beſt then of thy Play.
I was baptiz'd a Chriſtian, my Place and Station 1 Cor.7.19.
Was among ſuch; bred in ſuch a Nation;
My Friends were ſo, and ſo my Education:
Beſides, I believe the Chriſtian Profeſſion. Jam.2.19.
Doth this make thee a Chriſtian? Art ſhort;
A Turk by Education can plead ſo for't.
Well then, if wilt hearken unto my Verſe,
It may the truth of it to thee rehearſe;
It may make thee underſtand, and know
Chriſtian Religion is not a thing ſo low, Mat.16.24.
Nor Salvation ſo eaſie, at ſo cheap a rate
As many Men in the World would hav't, Mar.8.36.
Muſt enter thy Soul, by a ſpiritual Frame:
Art a new Creature? Or art ſtill the ſame? 2 Cor.5.17.
Then art no Chriſtian, tho' thou profeſs it;
Muſt be born again, Life will expreſs it. Joh 3.3.
The whole conſtitution muſt be renew'd,
Fleſh to be mortify'd, Sin to be ſubdu'd, Rom.8.13.

Col.3.5. Muſt be a change, ſelf muſt be denied;
Gal.6.14. Yea, and the World to be crucify'd.
Sure, all this is not a ſmall matter;
Only a Chriſtian in Name, don't flatter
Act.26.28. Thy ſelf in an almoſt Chriſtian's Suit:
The Life of a Chriſtian lies in its Fruit,
In Obedience to God, without Diſpute.
Inward and outward Man, 'tis only this,
Chriſtian Godlineſs is God-likeneſs.
Don't live in Sin, yet Chriſtian pretend,
Phil.3.19. For a Man's Life, foretells his end:
Life is an expreſſion of the Soul's frame,
By Nature wicked, art ſtill the ſame?
Then for Heaven can'ſt lay no claim,
Heb.12.14. Without Holineſs be in thy aim.
See what *Paul* ſaith, 'tis not I make it,
2 Cor.5.3. Being cloathed upon, we be not found naked
Of Grace and Holineſs, in heart haſt tried
Mat.8.2. Thy need of Chriſt, by Faith applied,
Bowing thy Soul in obedience to his Law
Heb 5 9. Heartily, as expect'ſt God ſhould Mercy ſhow?
2 Cor.10.5. He hath this hope, doth himſelf purifie,
As he names Chriſt, departs from Iniquity;
1 Joh 3.3. Without Faith can'ſt not be ſaved, don't venture
Heb 11.6. Thy Soul, not all ſay Lord ſhall enter.
Mat.25.11. Reſt not with the Name Chriſtian, know
What's a Name to live, and dead in Law;
Rev.3.1. Canſt not any Evidence for Salvation ſhow?
What Life a Man lives, doth plainly tell
Wh ther he belongs to Heaven or Hell.
A Man wicked in his earthly Race,
You may ſee Hell in that Man's Face.
When Hell opens in a Man's Converſation,
Mat.7.13. He is in the broad way to diſſolation.
Chriſt died, not only to free Damnation,
Tit.2.14. But alſo to free from a ſinful Converſation.
Don't live in Sin, caſt not thy ſelf away,
Heb 5.9. Chriſt is Author of Salvation to them obey:
Mind this, I am in earneſt to let thee ſee,
Pſal.126.6. As is thy Seed time, ſuch thy Harveſt be:

Remember't,

Remember't, rouſe, in falſe hopes don't ſleep,
Whatſoever Man ſoweth, he ſhall reap. Gal.6.7.

SECT. XXVII.

Having thus far proceeded in our way, 2 Pet.3.1,2.
Conſider farther, for I have more to ſay,
Which may be an uſe of Application,
A Branch of which is farther Examination.
Art under Satan's Power? Or doth the Spirit
Work Sanctification, only Saints inherit; Col.1.12,13.
Tho' Saints be now derided; yet when try'd,
None ſhall be ſav'd without ſanctify'd.
Divine Power makes Partakers of Divine Nature, 1 Pet.1.2.
Doth Faith in Chriſt, thy Soul manure? 2 Pet.1.4.
Speak Man, don't hide Sin like a fooliſh Elf? Rom.6.12. 16.
Put the Queſtion thus unto thy ſelf.
Have I received Chriſt, as being to rule me?
Am I from Sins commanding Power free?
Have I no allowed, lov'd Sin in me?
If not, a happy Man or Woman art thee.
Take heed, don't cheat thy ſelf: Put to trial,
Haſt lived the Life of ſelf-denial? Mat.18.3.
Hath the new Birth paſt on the plain?
Art Regenerate? Haſt been born again? 1 Pet.1.23.
Doſt hate Sin, as ſin? haſt any Acquaintance
With Mortification and true Repentance?
Repentance is a change of Heart and Mind Rom.8.13.
From that's Evil, and to good inclin'd;
'Tis no Repentance, ſay, I am ſorry for Sin, Ezek.36.31.
Yet live in Sin, this long in the World been,
Will not be put out of it till they die,
Have Mercy cry, yet, workers of Iniquity. Mat.7.22,23.
Don't be deceived: Repentance is a higher lift,
'Tis a ſupernatural Work, is God's Gift Act.5.31.
Wrought by's Spirit, then pray, Lord, give
Repentance unto Life, let's no longer live,
An almoſt-Chriſtian; let's be brought
From a State of Sin, make my Heart ſought, Job 23.16.
That I may be his, who hath me bought. 1 Cor.6.20.
Let's not have worldly Sorrow, that's Death; 2 Cor.7.10.
But godly Sorrow while I have Breath.

Work Holineſs in my Heart before I die,
So live to praiſe thy holy Majeſty:
Theſe things are of ſerious conſideration,
Joh.3.7. Without Regeneration, no Salvation.

SECT. XXVIII.

2 Tim.1.6. Here's another branch of Examination,
Whereby to know our real Renovation.
Men are known to what Nation they belong,
By their Language, Expreſſion of the Tongue.
Numb.13.23. Doth thy life ſpeak *Canaan*, deſcribe the Land?
Haſt been there? Did'ſt bring Grapes in hand?
Doth thy life ſpeak plain, and not lowre.
Ezek 13 2. As tho' thou haſt eaten Grapes are ſowre?
Speak, Man; Doth thy life ſay plain?
1 Theſ.5.22. From the Occaſions of Sin, doſt refrain?
Prov.23.v.20, 31. Is Garlick (a ſtate of ſin) to thee more worth,
Than Milk, Honey, Grace and Holineſs? put forth
From *Egypt* (a ſtate of Sin) for fear thou fall
Exod.16.3. In the Wilderneſs: Never enter *Canaan* at all.
Fear the *Anakims* Sin, believe Scripture true,
Mat.22.14. Many are call'd. but they are ſav'd few,
Gen 7.23. Of thouſands *Caleb*, and *Joſhua* Son of *Nun*
Enter'd *Canaan*, take heed of Sin, or undone.
Numb.14.v. 37,38. Don't cheat thy Soul with a falſe nod
Like moſt of the World: Fear Chriſt's Rod.
All think themſelves in the favour of God,
Yet moſt in their lives, very wicked and odd.
What Man alive, what Man's ſtate ſo bad,
Jer.13.v.25,26, 27. Yet hopes for Heaven, when dies: 'Tis ſad
When Men live in ſuch wicked leaven
Of Ignorance, yet count to go to Heaven:
They their Souls in falſe hope ſtill venture,
Make Heaven a place of all Souls Centre:
Moſt are with falſe hope ſo much depraved;
1 Pet.4.18. Yet Scripture ſaith, the righteous ſcarcely ſaved;
That is, thorough many difficulties and fear,
Where then ſhall the ungodly appear?
The broad way, ſaith Scripture, leads to Hell,
1 Joh.5.19. And moſt go therein; Remember well

And believe the Truth what Scriptures tell,
Don't live in unbelief like old *Israel.*
Why *Israel* did not enter *Canaan*, in chief,
Was that great Sin of their unbelief.
Let's fear, leſt there's in us an evil heart — Heb. 3. 12. to the end.
Of unbelief, ſo from *Egypt* ſin loth depart.
From this root, Unbelief, the Fountain ſpring
Doth flow in Men's lives, ſin, that curſed thing, — Heb. 4. 9, 11. & 11. 6.
Which did Men believe were ſuch an evil
Againſt God, their Souls, they'd not pleaſe the Devil.
All Satan's deſign is, to cauſe Men to ſin;
Full of malice ever ſince his fall been: — Job 1. 7.
A roaring Lion, to deſtroy Souls, not that he — Zech. 3. 1.
Gets by Man's ruine; but envies that degree — 1 Pet. 5. 8.
Of Happineſs, which loſt by's Fall and Pride: } Jude 6.
So God, and Godlineſs Satan can't abide, } Rev. 12. 9.
Would have all from Godlineſs go aſide:
Then watch againſt Temptations to Sin;
Satan hath many ways, ſnares and ginn, — 1 Tim. 3. 7.
To catch Souls, and many hath deſtroyed in
His infernal gulf, take heed of ſin.
Sin's evil is ſo great, would us cheat
Of Salvation, its malignancy is ſo great
Againſt God: His ways, 'tis ſuch an Evil,
Man hath no Companion in but the Devil; — 1 Joh. 3. 8.
Other Creatures anſwer end of their Creation,
Silly Man that ſhould bring Damnation
On thy ſelf, love Devils Company ſo well, — Hoſ. 13. 9.
Sin with Satan here, and with him in Hell.
Live in Sin, unbelief, this will be thy fare,
If lov'ſt thy Soul, of ſin take care.
The Chriſtian is a new Creature, I ſtill cry,
As we name Chriſt, let's depart from Iniquity. — 2 Tim. 2. 19.

SECT. XXIX.

Thus, you ſee the cauſe of unregenerate State,
To help thee, Reader, I will a little more debate — Heb. 11. 1, 6.
The Cauſe, and in our way, What's Faith
And Repentance, according as Scripture ſaith?
Faith is the firſt link in a Believer's Chain, — Act. 8. 37.
Then follow Holineſs, and Sins refrain.

Then

Rom 5 5 Then God's Love is ſhed abroad in our Hearts,
By the Spirit, ſo from Wickedneſs departs:
Eph.2. 8. & 6. 16,17. Faith, God's Gift, is a Believer's Shield and Sword,
Rom.10.14. Is ordinarily wrought in us by his Word,
By the Spirit's Operation, whereby we ſee
Our undone Condition by Sin, till ſet free
By Chriſt; then the Soul without delays,
Ezek.36.31. Remembers his own ſinful evil ways,
Returns unto Chriſt with Morning Praiſe,
Looks on Chriſt, whom hath pierced Tears run,
Zech 12. 10. Weeps bitterly, as one mourns for his Son:
This is Repentance, that godly Sorrow unto Life,
2 Cor.7.10. Not to be repented of, with Sin is at ſtrife.
Thus all who are Regenerate by ſaving Faith,
Rom.8.v.13. 14,15. Having received the Spirit, as Scripture ſaith,
Enlightening our Underſtanding by's Operation,
Eph. 3. 16.to the 19. verſe. To live in new Obedience, in Converſation:
This is writing God's Law in our Hearts
By his Spirit, ſo from Sin in life departs;
Jer.31.32. Joh.3.3. This is to be Regenerate and born again,
When from Sin in Converſation we refrain:
Col.2.11. This is true Baptiſm made without Hands,
Having new diſpoſitions to do God's Commands,
Rom.12.2. Not legal but evangelical, Heart change,
Eph.4.17. Inward Reformation, our Minds did range
On Vanity, now new thoughts of future State,
Mat.7.13. New apprehenſions of Chriſt and ſtrait Gate,
1 Tim.1.5. New formed Principles, practical Reſolution,
Act.11.23. New thoughts of Godlineſs till Diſſolution:
This is Repentance to Life, ſaith Scripture true:
Joſh.24.15. This is Regeneration, makes Man become new:
2 Cor.5.17. New Love to God in Chriſt is a new Creature,
Hates former ways: Grace adorns his Feature.
Gal.6.15. Grace, a pulſive, inward, regenerating change
Col.1.13. Tranſlates Man; this to the World ſeems ſtrange.
Joh.3.9. By experimental Knowledge, what this means,
How few know? but to falſe hope they leans.
Mat.7.21.23. God's merciful, ſo abuſe Mercy till they die,
Don't believe the Scripture nor Sin fly:
Lord have Mercy, cry Workers of Iniquity,
Till lanch forth in the Ocean of Eternity.

Thou

Thou muſt be converted in thy Generation,
This muſt on thy Soul by Renovation,
If ever art happy by way of Salvation. Mat. 18. 3.
Some uſe to ſay, when they ſee a ſick Friend, *Object.*
If ſay, Lord have Mercy, he made a good end.
I would not diſcourage on a ſick Bed; *Sol.*
But if thou preſume on this, art led 1 Theſſ. 5. 3.
By the Spirit of deluſion, haſt no ground
For thy Salvation, without in Chriſt found.
'Tis true, God's merciful, by his Prerogative Joh. 14. 6.
Did ſave the penitent Thief, whilſt alive. Luke 23. 43.
Here's an Example of Chriſt's Mercy, but God
Hath not promis'd Mercy at Death's fierce Rod;
Without a Promiſe, what ground for Faith?
All Promiſes are in Chriſt, Scripture ſaith. 2 Cor. 1. 20.
And Chriſt ſaith, not all ſay Lord, Lord,
Shall enter Salvation; this Scripture record Mat. 7. 21.
Without doing God's Will, ſaith the Word,
Why wilt be ſo mad thy Soul to venture,
When many ſhall ſtrive, and not enter? Luke 13. 24.
Thou wilt ſay, this will make one deſpair: *Object.*
This alſo is the Devils work, his laſt ſnare, *Sol.*
Therefore of his wicked Devices take care;
Tremble and Fear, Satan waits for Prey,
And would hinder thee of Salvation's Way. 2 Cor. 2. 11.
Let me tell thee, take it not in vain, 1 Pet. 5. 8.
Where Deſpair hath deſtroyed one, 'tis plain,
Preſumption hath it's ten thouſand ſlain: Gen. 19. 14.
Therefore falſe Hope do not ſtill retain.
'Muſt have Trouble for Sin if art ſav'd, 1 Cor. 15. 34.
Dread falſe Security, thy Soul is depray'd Epheſ. 5. 14.
With Sin, let not Preſumption increaſe,
Where the ſtrong Man keeps Houſe, all Peace;
When a ſtronger comes, Chriſt by his Spirit, Luk. 11. 21, 22.
Muſt be troubl'd, the Devil to diſinherit;
Then caſt off falſe Peace in thy Generation, Rom 13. 11.
Before thou fall in eternal Deſperation,
Conſider well, what's ſaid in thy Station; Rev. 20. 15.
All unconverted are in a ſtate of Damnation, Mat 18 3.
Will not this ſpur thee to ſecure Salvation?

Don't

Don't think me rash, Scripture says the same;
Search Scripture, if not, give me blame:
'Tis the only Terms, Scripture all accord,
Heb. 12.14. No Conversion, no Salvation, saith the Word;
By Scripture, shall be judged thee and I,
2 Tim 4.7. Then labour for Conversion before we die.
Fight the good fight of Faith in our Station,
1 Pet. 1.9. So we may obtain Faith's end, Salvation.

SECT. XXX.

Come on Reader, How dost like this Play?
2 Tim 2.14. In other things, as motives in thy way,
Consider Sin's evil, as before is said,
Man's Companion in sin is also laid
Before, consider things, as we go stated,
The sad condition of all unregenerated.
Heb 3 19. Thou may'lt see the evil of unbelief, hearing
The ground of all wickedness and sin.
Cast this cursed weed out of Heart, unbelief,
Cause of Man's Ruine, of sin the chief;
For did Men believe God's Word were true,
Would not content themselves, as they do
In a state of Sin; did they believe, then they
Would leave Sin, turn out of Hell's way;
Then would the Drunkard, and unclean flee
1 Thes. 1.10. From Wrath to come, would reformed be.
Scripture saith, no unclean in his station,
Rom. 1.18. So living, so dying, shall enjoy Salvation;
Whoremongers, Swearers, many in the Nation,
Gal. 5 v. 19, 20, 21, Proud, Covetous, Lyers, shall have Damnation
For their Portion, Who doth this believe?
But too like the Children of Mother *Eve*,
Gen. 3.6. Believe Satan before God, pull the Tree,
Tho' forbidden, so in our lives do we.
God commands, take heed of Sin, that curs'd,
1 Joh. 5.19. Yet by most of the World, how 'tis nurs'd!
The reason Men don't believe, in sin dead,
Mat. 22.5. Don't believe God's Wrath, what e'er is said:
By some the whole Scriptures are deny'd;
Some others, the Scripture they divide;

Its Precepts ſome don't believe what it ſaith,
Others in its Promiſes are weak in Faith.
Hence all this is from the Devil's Art, 2 Theſ.2.v. 10, 11,12.
When Men receive not Scripture with the heart:
Men love Darkneſs when deeds are evil,
Hate Scripture light is from the Devil. Joh.3.19.
Satan knows the Tendency of Goſpel-grace
Is his Kingdom of darkneſs to deface:
Therefore Satan and Antichriſt with's Hounds, 2 Theſ.2.4. to the 9. verſe.
Monks, Friars, Jeſuits, his Kingdom abounds,
Do all they can to keep Goſpel-light down,
So blind lead blind into Satan's Pound: Rev.12.9.
Scriptures were given by the Spirit's operation, Mat.15:14.
Able to make us wiſe unto Salvation. 2 Tim.3.15.
Where's the Man that lives in Converſation,
According to a Scripture demonſtration? Phil.1.29. Pſal. 138.2.
God exalted his Word above his Name,
For us not to live according is ſhame:
Nay, to ſpur thee a little in thy way,
The Word I have ſpoken, Chriſt did ſay, } Joh. 12.48.
Shall judge us all at the laſt day;
Therefore to believe Scriptures, let's accord,
And live according to the reveal'd Word.
What Unbelief in men's Lives expreſs'd
Say they are Sinners, and ſo are the beſt, } Gal.6.7.
Such Baſeneſs in moſt men's hearts doth reſt.
'Tis true, Sin dwells in us in this Life,
But in the regenerate, there is Strife;
Spirit againſt the Fleſh, Sin don't reign & 5.16,17.
In Believers, but thou doſt Sin maintain:
Doſt obey it in the Luſt thereof ſtill, Rom.6.12.
Art captive to do the Devil's Will?
Conſider, take this Caution by the way,
Thou his Servant art whom doſt obey.
Don't think to go to Chriſt for a Plaſter,
And work Iniquity; no with thy Maſter Mat.25.41.
Don't be preſumptuous, falſe hope don't breed;
Live holy, hate Sin, deſtroy that curſed weed;
Which if not, will deſtroy's, leave us dead,
As *Jael Siſera* ſtrike the nail in his Head.

Judg.4.18. to the 21. verse. Sin doth seduce us, as *Jael Sisera* coming,
Sin blinds us, as she him in Scripture seem.
Sin promiseth smooth things, but in the end,
Zeph.1.2,3, 7. Nothing but Wormwood and Gall shall find;
But of the evil of Sin, I have said before,
Consider it in Mind, and shall say more
Hereafter; hate sin, live holy in thy life,
Fear God's wrath, with sin be at strife;
Bring forth Fruit, unto holiness attend,
Rom.2.7. Eternal life and glory shall be thy end.

SECT. XXXI.

Object. Some may say, being in sin very bold,
Deut 13.30.to the end. If this be true, what you do unfold,
What's become of our Fore-fathers of old?
Sol. This Objection, I look'd for in my way,
Because common with many now a-day:
This is, with false hopes our selves to flatter,
We are not to enquire into this matter;
But to look to what God commands,
As our duty, this God requires at our hands.
Act.17.30. Time of their Ignorance God did at wink,
Take heed what sinful thoughts thou think,
Let not any false hopes in thee augment;
God requireth all Men now to repent.
Don't with false hopes thy Soul delude,
Exod.23.2. Think best to go with the Multitude?
This is like him, which Histories do tell,
When came to be baptiz'd, mind it well,
Asked whether his Fore-fathers were in Hell:
The Bishop said, 'tis truth what you tell;
Then (saith he) there will I also go,
Would not be baptized, the cause is so
Jer.9.14. With most of the World, the cause is sad;
When Men practise like Men are mad.
What is it to be a Christian, only in name,
Tit.1.16. When Men's actions in life, cry shame?
Alexander one of his Souldiers did blame,
Said fight better, or leave off thy Name.
Tit.2.14. So leave off Christian, or answer the end
Of Christian, and not Christian, only pretend.

Many

Many things done among Christians I could name,
Which to Heathens would be meer shame. Eph.5.12.
The *Turks*, the name of Christian defie,
Why, because do not live accordingly:
They of Christians make Slaves, herein & 4.18,19.
Many Christians make themselves Slaves to sin.
How corrupt is this our *English* Nation?
Few live Christian in their conversation.
How wicked, and prophane in their Feasts,
In drinking healths, drunk worse than Beasts?
Yet *Ahasuerus*, who was but a Heathen King,
Did command against this wicked thing. Esth.1.v.7,8.
The truth of which, Scriptures plain tell,
No Man to drink should one another compel,
Oh! Christians, those Practices are way of Hell.
To force Men to drink, is such an evil,
Is not from any good, but from the Devil;
Yet Men will to their knees in this desire,
When never to their knees in holy Prayer. Psal.14.4.
Oh! that *England* under a Christian King,
Should such wicked practices forth bring.
Jesuits say, a Cross honourable to a King's Crown, Isa.5.20.
But I think not, when his Honours down
In his Subjects; when Iniquities abound,
'Tis Religion, Holiness, makes a King renown'd;
Let's no more in these wicked practices be found,
But pray for King *William* in his Station, 1 Tim.2.2.
Long may maintain in his Generation,
Gospel Religion by's coming in the Nation,
Pray more for the King in thy Station,
Swear and whore less in thy Generation,
Leave of Drunkenness in thy Conversation, Phil.1.29.
This is the best health in the Nation.
Live like a Christian real, take my advice,
If ever you expect to injoy Paradise,
Cast off those Practices of sin and vice.
Pray against those things, in this *England*, Psal.7.9. &
To do God's will desire to understand? 143.10.
Be holy in Conversation, God's way chuse,
Many are more for hearkning after News, Rev.14.7.
Than to know God, think ignorance will excuse. How

How many say, where much is given,
Luk.12.48. Much is required, as my name is *STEPHEN.*
Let me tell thee, and I will not dissemble,
Ignorance will be no excuse; then tremble,
Cast off Wickedness, no longer sin be banding,
Isa.27.11. God's displeas'd with People of no Understanding:
Yea fear and dread, will not show favour
Nor Mercy on them do not Mercy savour,
In their Lives will not be their Saviour,
Luk.13.27. That are ignorant of Christ in behaviour:
2 Thes.1.8,9. When Christ comes in the World below,
Will render Vengeance to all don't know
And obey him; tremble then, and be wise,
From Ignorance of Sin do thou arise,
Luk.12.47. 'Tis Scripture Counsel, Don't it despise.
'Tis true, he that knows his Master's Will,
And doth it not, but is negligent still,
Shall have many stripes, suffer in a higher degree
& 10.13,14. In Hell, the greater his Damnation be,
But what comfort will this yield thee?
Joh.17.3. If in Hell, then labour for Knowledge, see
Thy need of Christ, Ignorance also flee.
Oh! 'tis sad enough, Man, to be in Hell,
Mat.8.12. Tho' thy Punishment so great don't swell
As some others; yet Ignorance makes so odd,
Jud.6.7. 'Tis Hell enough to be excluded from God,
From enjoying his Presence, lie under his Rod.
What 'tis to lie under God's wrath in Hell,
Psal.90.11. Dread and tremble, no tongue can tell;
Then labour to know God in Christ, and
& 143.10. To do God's Will, desire to understand;
Darkness in thy Soul, darkness in Hell,
Here's but little comfort for thee to dwell:
Mat.6.23. Try the light within thee, lest it darkness be,
If that's Darkness, Darkness is of great degree.
From Ignorance arise, I wish thee as a friend;
Deut.32.29. Oh! were you wise to consider your latter end,

SECT. XXXII.

Object. Say some, you stand for what Scripture saith,
Isa.8.20. And hold it as the only rule of Faith.

Doth

Doth *Paul* to the *Theſſalonians* not ſay,
Hold faſt the tradition in your way — 2 Theſ. 2. 15.
Which have been taught, whether by word
Or our Epiſtle? the Papiſts to this accord, — *Sol.*
For their unwritten Fables and Tradition,
Heuce would hold up their Superſtition:
Altho' there were ſome Doctrines of Faith
In matters of practice, as Hiſtory ſaith,
When *Paul* wrote this Epiſtle, not found
Expreſly in writing in Scripture ground,
And been preach'd by the Apoſtles; Yet Sir,
This will not in the very leaſt inferr,
That now the Canon of Scripture deem'd — Heb. 2. 1, 2, 3.
Is compleated, Tradition ſhould be eſteem'd:
We are not to practiſe as Tradition ſaith,
But according to Scripture, the rule of Faith;
Yea *Paul* himſelf to us doth unfold,
Let him be curs'd, which is very bold; } Gal. 1. 9, 10.
Yea, if an Angel againſt Scripture hold,
Let him be accurſed, in Scripture ſee,
That tradition can be no Rule for we,
Unleſs according to Scripture it agree.
Some complain of the Scripture's obſcurity,
Yet themſelves in ſin grown to maturity;
Yet very plain to any would ſin fly,
Scripture ſaith, ſhalt not commit Adultery; — Jam. 2. 11.
'Tis plain, he that believeth ſhall be ſaved,
He that believeth not, is ſo depray'd
With Sin, he ſhall be damn'd, 'tis plain — Mark 16. 16.
In Scripture, therefore muſt be born again.
He that hath this hope, or this Faith,
Purifies himſelf, as God's pure Scripture ſaith. — 1 Joh. 3. 3.
'Tis plain, bleſſed are the pure in heart,
They ſhall ſee God, from ſin depart: — Mat. 5. 8.
He that ſinneth wrongeth his own Soul, — Prov. 8. 36.
Theſe Scriptures are plain enough to all: — Heb. 12. 14.
Some others the Scripture they diſdain,
Becauſe Truth in them is ſo plain.
Full of extremes are many in our days; — 2 Cor. 2. 11.
To deſtroy Souls, Satan hath many Ways.

He

He that ordereth aright his Converſation,
Pſal.50.23. Shall be ſure to enjoy eternal Salvation,
Live according to the Goſpel of Chriſt Jeſus;
Let not Men's vain Tradition pleaſe us.
No Book like the Scripture in its Station,
Of Chriſtianity Scripture is the foundation.
Joh.6 27. Chriſt for Man's Redemption was ſeal'd
By the Father, only by the Scriptures reveal'd.
The Goſpel declares glad tidings of Salvation;
Let's love the Scriptures in our Generation,
2 Pet.1.21. Tho' written by divers Men in their ſtation,
Yet concurr in one by the Spirit's operation,
Tho' written by ſeveral Men, yet all accord;
Under ſeveral diſpenſations: yet the Word
Tends to one thing, to Holineſs it doth afford,
As men guided by the Spirit of the Lord,
Who ſpake, as moved by the Spirit ſtill,
Mat.24.34, 35. All there Prophecies have, and time will fulfil.
Man cannot certainly determine, 'tis decided,
Things future, that are contingent, if not guided
By God's Spirit. Scriptures harmonious intent
Is againſt Sin, to promote Holineſs by one conſent;
Therefore againſt Scripture, the wicked bent.
The Drunkard knows, 'tis ſin at leaſt,
Pſal.49.20. But Intemperance is worſe than the Beaſt:
The voluptuous and unclean in's Station,
Knows 'tis ſin to commit fornication;
Therefore love darkneſs, Deeds being evil,
To hate Scripture is to pleaſe the Devil;
'Tis a deluſory Spirit in Age or Youth,
2 Theſ.2.v. 10, 11,12. Not to receive Scriptures in love, as truth.
Some Cuſtom and Tradition of old Fathers cry,
So the Rule, the Scripture, they paſs by;
Others cry, the Light within, ſo they paſs
From Scripture, are as bad's thoſe hold Maſs.
Conſcience enlightned, Light within hearken to,
Iſa.8.20. As a ruled rule, by the Scripture rule do.
Pſal.119.v.9, 105. How ſhall Man cleanſe his way? not by Sword,
But by obſerving what's written in the Word:
Thy word is a lamp, a light in my way,
Had not been for the Word, I had gone aſtray.

Live

Live the Scripture, in Love let them dwell
Plenteously in us, they dehort from Hell,
And Remember what my lines do tell. Col.3.16.

The Spirit, who guided Men by's Inspiration,
Must work a practical belief by's operation
Of Scripture in our Hearts in our Generation. Luk.24.45. Col.2.11.

In writing the Scriptures, the Spirit did guide
Men in their Generation, as is imply'd
By what I have said, and can't be deny'd.

Therefore, pray for the Spirit, who still Luk.11.13.
Can guide us to understand God's will
Reveal'd in Scripture which leads to Salvation,
Is by Christ in way of sanctification;
For a practical belief of Scripture I contend, Joh.16.13.
Without which eternal Death will be our end.

SECT. XXXIII.

If all I have said will not thee move
After Holiness, but still Sin dost love:
Consider Sins sad effects as we run.
If any thing will move, see it on his Son, Rom.8.2.
How God pour'd out his Wrath afresh,
Yet but in the likeness of sinful flesh:
For sin, condemned sin in's Son, Shall we
Make light of sin, yet Christ was free?
In Christ was no sin, nor any guile; 1 Pet.2.22.
Yet had such love, suffered for Sinners vile.
Christ was tempted, Is't nothing in thy eye? Mat.4.1,2.
Had such love, freely gave himself to die:
Was rich, became poor, of no reputation, 2 Cor 8.9.
Not a place to lay's Head, to purchase Salvation
For Sinners; fasted, was despised, rejected, Mat.8.v.20,27
Was spit on, buffeted, art still disaffected? 29,30,31.
Was derided, Shall not Christ be respected?
Sweat like drops of Blood, sorrowful to Death Luk.23.11.
For Sinners, to appease his Father's wrath.
Christ was crown'd with Thorns, Art Mat.26.38.
Still loth from thy Sins to depart?
No sorrow like Christ's, behold ye pass by Isa.53.3.
His Cradle, a Manger, Disgrace till came to die. Luk 2.7.

When

Luk.2.7. When born of a Woman, no room in the Inn,
All this Christ suffered, cursed effects of Sin!
Joh.11.35. Christ wept, Do we laugh, Tears, Friends,
If 'tis nothing to us, sad will be our ends:
For despising *Moses* Law without Mercy dy'd,
Slight Christ's Blood by which are sanctified.
Heb 10 28. to the 31. verse. And we expose our selves, saith the Word
Unto the severe Justice of the Lord,
'Tis dreadful if we in unbelief accord,
To fall in God's hand, as saith the Word
Is fearful, therefore let's obedience afford.
Mat.17.5. Out of Christ, God is a consuming Fire;
In Christ, a reconciled Father; let's desire
To be found in Christ by Faith and Prayer.
Gen 7.1. Let's take Christ by Faith for our Refuge,
For God's wrath is too great a deluge
Psal.46.1,2. For us to wade; see what's before presented,
Our hearts hard, else would have relented.
Isa.25.4. God's wrath made Christ cry, My God,
Mat.27.46. Can we stand under's revenging Rod?
Oh! shelter in Christ, this Ark will stand,
Carry us thorough God's wrath unto dry Land.
Consider yet farther, if all I have said
Of Sins effects, will you not be afraid
Of God's wrath for sin? The Scriptures tell
Jud.6.7. God cast Angels for sin from Heaven to Hell,
Gen.3.24. & 7.23. & 19.24. Cast *Adam* out of Paradise for his sin,
Destroy'd the old World that long had been,
Rain'd Fire and Brimstone on *Sodom* for sin,
Deut.34.5. In Mount *Pisgah*, *Moses* lost his life,
Because he sinned at the waters of strife.
Exod.14.28. Judgments on many more I could write,
Numb.12.v.9, 10,11. As an effect of sin, too many here to recite;
But above all those, and a thousand more,
None like our Saviours, as you see before:
2 King.5.27. Act.5.5. All Christ suffer'd out of love for we,
Yet not love Christ, nor shed a tear for he,
Whose love was beyond any degree,
Heb.10.7. Yet not love Christ, then base are we.
Was Christ incarnate, left his Glory all,
Not shed a tear for Christ, our love small.

Consider

Conſider his love, let his love conſtrain — 2 Cor. 5. 14, 21.
From Sin, elſe what I ſay will be in vain:
Chriſt's love to us, is love beyond degree;
The offended dies to ſet the offender free.
Lord with thy love make my Soul ſhine, — Pſal 31. 16.
Never was ſuch love as this of thine.

SECT. XXXIV.

Here's Judgment and Mercy before's; yet we
Love and live in ſin, have eyes and can't ſee. — Iſa. 6. 10.
Conſider God's wrath, from ſin be turning,
Who can dwell in everlaſting burning? — & 33. 14.
If we leave not ſin before 'tis too late,
'Twill be our damnation in a miſerable ſtate:
One of thoſe two, ſhall be forc'd to cry
Out of a ſenſe of ſin, oh! wretched Man I, — Rom. 7. 24.
Who ſhall deliver me from ſin's miſery.
Conſider it, for God is ſtill the ſame,
Or cry I am tormented in this flame. — Luk. 16. 24.
Shun ſin; for if God ſpar'd not his Son,
Who was the natural branch, at long run — Rom. 8. 32.
Will not ſpare thee; then of ſin, take heed, — & 11. 21.
For to thy Salvation 'tis a curſed weed.
Moſes died for one ſin at waters of ſtrife, — Deut. 34. 5.
What think'ſt that lives in ſin all thy life?
God's merciful, this ſhould obedience increaſe, — & 29. 19, 20.
Not go on in ſin, to thy Soul cry peace,
And add Sin to Sin, Drunkenneſs to Thirſt:
Fear leſt thou die in ſin, God is juſt;
Without Juſtice ſatisfy'd, tho' Mercy crav'd;
No Man by meer Mercy of God is ſav'd,
Tho' Grace, Mercy be the original ground — Joh. 3. 16.
Of our Salvation; yet let not ſin abound:
Without Juſtice ſatisfy'd, no Salvation found.
If all the World to ſatisfie Juſtice had try'd,
Nothing could, but only Chriſt that dy'd; — Mat. 17. 5.
In him only God is well pleaſed, and
Hath committed all power into his hand: — & 28. 18.
Mercy is over all; yet if Soul be filthy
With ſin, God will not clear the guilty. — Exod 34. 6, 7.

Don't abuſe Mercy, ſince Mercy doth abound,
To ſatisfie God's Juſtice, but one way found;
That's only Chriſt, God's Juſtice would admit
Act.4.12. No other ſatisfaction, this point don't forget.
Rom.8.1. Go to Chriſt, in him is no Condemnation;
But without Chriſt, there is no Salvation:
No Condemnation to them obedience afford,
Who walk not after the fleſh, ſaith the Word,
But after the Spirit, as the Scriptures record;
If in Chriſt, no Condemnation from the Lord,
Luk.23.14,23. Yet may be condemn'd by Men, may accord
For their Condemnation at Council-board;
Yet if in Chriſt, 'twill this comfort afford,
Rom.8.34. Tho' condemn'd by Men, none from the Lord.
Live as thoſe in Chriſt, let not ſin abound,
Gal.5.25, Walk in the Spirit, in ſins way be not found:
19,20,21. As many as are lead by the Spirit,
They live by Faith, and apply Chriſt's merit,
Who purchas'd not only their Salvation,
Tit.2 14. But redeem'd us from a ſinful converſation.
Rom.8.13,14. Don't live after the Fleſh in life ſo odd,
But live holy like the Sons of a holy God,
By Adoption and real Regeneration,
1 Pet.1.2. Which is effected by the Spirit's operation;
Therefore of hopes of Heaven don't talk,
Except according to Scripture rule walk:
Gal.5.v.19,20, The Field of Sin is the Devil's ground,
21. If thou trade there, take heed of his Pound;
They were judged according to their works
Rev.20.13. Who believes this? but ſuch baſeneſs lurks
In Men and Women's hearts, the Devil's cheat,
God's merciful, ſo they with this conceit
1 Joh.3.8. Abuſe mercy, and are led by the Devil,
Not believing every ſecret good or evil
Eccl.12.14. Shall come into Judgment, did Men believe,
Eph.4.30. Men would not ſin as they do, but grieve
2 Cor.5.10. For grieving God's Spirit, not in Sin run,
Prov.15.3. If believ'd God's Omniſciency, God looking on.
Heb 4.13. All things are open and naked unto God;
Then fear leſt he ſmite thee with's rod.

Many

Many do that, which if Men did ſee
They would be ſham'd, and from Men flee. Eph.5.12.
Oh! take heed, God knoweth all thy actions,
God knoweth all thy thoughts and affections; Pſal.44.21.
Then fear to ſin againſt God, for he hath
Reſerv'd workers of iniquity for wrath; Luk 8.17.
If Men condemn thee not, obſerve the Word,
Without in Chriſt, condemn'd of the Lord. Job 21.30.

SECT. XXXV.

Come on, Reader, How doſt like this Play? Jud.17.
I have other things as motives in thy way,
On ſins ſad effects, ſee how I have been;
Yet 'tis to the evil and nature of ſin
Nothing. See alſo how my lines run, 2 Pet.1.17.
Without an Int'reſt in Chriſt art undone.
But ſome may ſay in their Generation, *Object.*
Can we withſtand ſin and temptation?
Can we work our own Renovation? 2 Cor.3.5.
Sin will break forth in our converſation
Tho' we are by our corruptions withſtood, *Sol.*
And ſin run over us like a great flood
Over a bank; yet the bank doth remain Rom.6. 13. to the 16. verſe.
Till the flood of water is gone again:
So 'tis with us, whilſt here in Sin's Field;
If cut thorough the bank, we yield
To ſin, but when our reſolution is bent Rom.7.15.
Againſt Sin, then we ſin not by conſent.
This in *Paul*, you may ſee very clear,
As the Scriptures to us do make appear,
Tho' can't hinder Birds flying in the Air
Over us, from making neſts in our Hair
We are able to prevent them, then take care Eph.6.10. to the 18. verſe.
How thou yield and entertain Sin,
And conſider what I ſay to thee herein;
'Tis one thing to be conquer'd by an Enemy,
And another thing to yield and cry,
And ſurrender our ſelves preſently
Without oppoſition, or from him fly; Jam.4.7.
'Tis one thing to be overcome by temptation,
Another thing to yield to ſin in our ſtation.

There's great difference in sin remaining,
Rom. 6. 12. And in sin in our lives still reigning.
Don't still plead imbecility, and never depart
From sin in thy life, this is Satan's art,
Use the means to overcome sin with thy heart.
The impotent Man did wait, tho' weak
Joh. 5. 5. At the Pool of *Bethesda*, as Scriptures speak,
Dost use all means to this end. Don't flatter
Thy self, God will judge thee for this matter.
Consider what I say to thee, and herein
Job. 42. 6. Abhor thy self; God's not the Author of Sin,
Be humble for corrupted nature, take heed
Jam. 1. 13, 14. What thoughts concerning Sin thou breed.
Don't plead Sin's excuse, God will confute
1 Joh. 3. 8. Thy Plea without the Wedding-garment sute.
Mat 22. 12. Make use of Reason and Understanding assent,
1 Cor 14 20. Will regulate and draw thy consent.
Object. Some may say we are weak and unstable,
What can we do to believe, not able?
We by Sin can still God's Spirit grieve,
Act 8. 31. Why do you perswade us to believe?
Sol. I answer, here's the cause and condition,
When sick, don't you send for a Physician;
As a means of your health without delay,
And use all helps for the body that way?
Rom. 13. 14. Will you use means for the health of the body,
And not for the Soul; wilt be such a noddy?
Tho' not able to believe of our selves, saith
Rom. 10. 16, 17. Scripture, do we use the means for Faith?
The Apostles did to all this Counsel give,
Act. 3. 19. Perswaded Sinners to repent and believe,
& 16 31. Which doth imply a power from Sin to fly,
In us tho' the Spirit works it effectually.
Eph 3. 7. Do we attend the Ordinances of God
Appointed to this end? Don't dissemble so odd;
For faith comes by hearing, art attendant
Isa. 40. 29, 30, 31. In hearing the Word, as a poor dependant
On God for his holy Spirit's operation,
To make the word effectual to Salvation?
Dost wait at these *Bethesda*'s; by reflect,
Do you prize the means, and don't neglect

No

No opportunity your Salvation to effect?
Doſt love the Word, and Meſſenger reſpect? Heb 2.3.
Such love to buy the word of truth;
Then ſell it not, whether Age or Youth; Prov. 23 23.
Let no worldly profit or ſelf reſpect
Cauſe you the means of Grace to neglect.
Have you eſteem'd the word more than Food? Job 23.12.
Ventur'd all for it, tho' ſometimes withſtood?
How did our Fore-fathers prize the Word?
For a few leaves of the Bible did afford
A load of Hay, as Hiſtory doth ſay:
Now the whole Bible ſlighted in our day. Mat. 22.5.
Oh! love the Word, and the Goſpel prize;
They are Mercy to us, tho' ſome it deſpiſe;
Tho' by ſome Scripture's ſlighted and deny'd,
Yet are to Salvation a perfect guide; Rom. 1.16.
Yea, the power of God unto Salvation,
Oh! love them, love them in thy Generation.
Live according, they are no feigned ſtory,
But do direct us the way to Glory.
The Scriptures are call'd the word of grace; Act. 20.32.
Let's not in our converſations it deface.
Scriptures give Underſtanding in their ſtation
To the ſimple, makes them wiſe to Salvation. Pſal 19.7.
Love will ſpeak for it's vindication
In thy Station, to hear the word move,
And receive it with faith and love; 2 Theſ. 2.10.
Not only in notion and ſpeculation,
But let love appear in converſation; Phil 1.27.
Don't neglect the means in thy ſtation.
How ſhall we eſcape eternal damnation,
If we neglect our ſo great ſalvation? Heb 2.3.
Uſe the means, don't delay, reſt on none
For Salvation, but on Jeſus Chriſt alone,
As I have ſaid before, and again repeat Joh 14.6.
Becauſe our happineſs is in Chriſt compleat;
Yet uſe the means, don't thy Soul cheat;
If waited with many doubts and fears;
Yet wait ſtill, tho' be thirty eight years.

Some

Psal.40.1,2. Some God is pleas'd to hold many a-day,
Before they are sure of Salvation's way;
Yet our duty is to wait, watch and pray:
Some soon injoy by faith this Treasure,
Others God's p'eas'd to hold with longer leisure.
Ephes 1.5. What shall I say to this, 'tis God's Pleasure;
Let's do our duty in Faith, not measure
Mat.20. 1. to the 16. verse. God's dispensations, he is God of Power,
Calls some the first, some the eleventh hour;
& 25.15.26. To some God gives five Talents, some but one,
Emprovement is expected from all hereupon,
Must do our duty, as in our Station run,
Must not be slothful Servants in our station,
Must improve our Talent, work out Salvation
Phil.2.12. With fear and trembling, the means attend,
God ordains the means as well's the end.
Cast off dissembling, don't still pretend
Psal.40 1,2, & 62.5,6. Thy imbecility, act Faith, on Christ depend,
In, and on the means, and to be sure
Rom.10.11. Thy Soul shall have an everlasting cure.

SECT. XXXVI.

2 Pet 3.1,2. Consider these things, Reader, them dilate
In heart, they concern thy everlasting state:
The result of all my aim herein
Is, to bring thee an abhorrency of sin;
And to tell thee also, whether great or small,
Mat.6.v.31, 32,33. If did but half so much for the Soul
As for the body, better Christians might be all.
To help thee farther, I will my self apply,
And consider what I say as thou passest by.
Rom.7.13. Doth Sin appear exceeding sinful? Dost cry,
Rom.7.24. Who shall deliver, to sin let me die?
Sin is a powerful and malignant Enemy,
Heb.3.13. So deceitful, would the ruine of thee and I.
Consider thy own impotency, and herein
Observe thy inability to overcome Sin.
Can't nature change, nor heart renew,
Jer.10.23. Nor of thy self thy Lusts subdue?
Object. Say some, What must be done, and we
Would from sin's Dominion be set free?

If

If on what's ſaid haſt had reflection, *Sol.*
Had been no need of this objection;
However in love for thy Soul's advance,
I will tell thee truth, as my Name's *HUSNANCE*, Job 42.6.
Be humble, obhor thy ſelf, know thy heart,
How deceitful 'tis, I need no more impart Jer.17.9.
To humble thee, What a Cage of uncleanneſs lies
In thy heart, evil Thoughts, Murders, Adulteries, Mat.15.19.
By nature, deſperate, wicked whilſt breath,
Watch thy heart, of it comes life and Death. Mark 7.v.21, 22.
Be convinc'd of its evil, learn the Art
Of Prayer. Lord create in me a clean heart. Prov.4 23.
Lord give me thy Spirit, open my eyes, Pſal.51.10.
'Tis thy Spirit's work to turn from ways
Of darkneſs, from Satan's Power unto thee, } Act.26.18.
I long a Slave to Sin, ſet thy Creature free, }
Uſe the means, as before you may ſee.
If a Father in Age, or in years a Youth,
The Spirit can lead in the way of truth, Joh.19 v.8, 13.
Pray for the Spirit, the only Illuminator,
Convinceth of ſin, from ſin makes a ſeparater.
Lord give me thy Spirit, open the door
Of my heart, take Poſſeſſion, go out no more;
Caſt the ſtrong Man out, deſtroy ſin,
That the King of Glory may enter in, Pſal.24.9.10.
Subdue my iniquities, let not ſin reign }
In me, let me be born again, } Rom.6.12.
Then do not ſin in thy life maintain: }
Be convinc'd of ſin, 'tis Satan's invention,
Muſt be loſt in thy own apprehenſion. 1.Joh.3.8.
Here's the effect of the means of Grace,
As before, do not the Goſpel deface:
Firſt ſtep to Mercy is to ſee thy miſery: Mark 10.51.
Lord, let me receive my ſight muſt cry. Luk.18.41.
The way to Heaven is by the Gates of Hell,
Muſt not live in ſin, yet think all well.
Chriſt came to ſave that which was loſt, Mat.18.11.
Fear leſt inſtead of Heaven to Hell muſt.
Kiſs the Son leſt angry, and we periſh, Pſal.2.12.
Hate falſe ways, in heart no ſin cheriſh,

Mat. 5. 25. Agree with thy Adversary in the way,
Make thy Calling and Election sure to day;
2 Cor. 6. 2. Now is the accepted time, don't delay,
Slip time, God mayn't hear tho' you pray,
Because would'st none of his Counsel, and
The fear of God would'st not understand;
Therefore God may laugh at calamity,
Prov. 1. 26, 29 Will not love you, cannot be in amity.
Consider, 'tis dreadful, don't Mercy abuse;
Job 28 28. Let's crucifie our Sins, and God's Fear chuse;
Let's abhor our selves before the Lord,
Forsake our Iniquities, believe his word:
Resolve like the Lepers, if tarry we die:
Go from the state of sin to Christ, try,
2 King. 7. 3, 4. He may have Mercy, if not can but die.

SECT. XXXVII.

Mat. 11. 28. Hath Sin brought you to this? then see
Christ call, if heavy laden come to me.
Ho, all that thirst for Christ, don't doubt,
Isa. 55. 1. He will not turn his Promise about,
Joh. 6 37. Come by faith, he will not cast you out.
Go to Christ, Sinner, for Sinners Christ dy'd,
Believe in Christ, you may be justify'd,
1 Tim 1. 15. Came in the world to save Sinners in chief;
Believe in Christ, he will be relief
Joh. 6. 27. To thy Soul, Christ the way to us reveal'd
For Sinners Salvation by the Father seal'd:
He is mighty to save to the uttermost,
Heb. 7. 24. All come to him throughout the Coast;
Willing to save, waits to be gracious,
Isa. 30. 18. Come to Christ, his bounds of Mercy spacious.
If art a great Sinner, and in sin old;
Rev. 3. 20. Yet come, Christ doth for Sinners Mercy hold:
Come to Christ, don't be ungrateful bold;
Heb 12. 24. His Blood cries, don't sin, Scriptures unfold
Christ's Sufferings as before, see, behold;
Don't sin thy self out of his fold.
Luk. 15 20, 21. Come with the Prodigal with this regret,
I've sinned against thee, Mercy will you meet;

If

If you out of a ſenſe of ſin mourn,
Chriſt's bowels with Mercy towards us yearn. Jer.31.18,19,
Chriſt willing to ſave his Blood doth cry, 20.
Turn from your ſins, Why will you die? Ezek.33.11.
Repent, caſt ſin off, ſhalt have his Robe,
White Raiment more worth than *Job*, Job 42.12.
Nay, more worth than the Worlds Globe. Mat.16.26.
Oh! Believe, believe in Chriſt herein,
Know the Blood of Chriſt cleanſeth ſin: 1 Joh.1.7,9.
Forſake thy wicked thoughts, don't harden
Thy ſelf, God will abundantly pardon. Iſa.55.7.
Chriſt don't quench ſmoking flax, deſire,
If ſincere, but will increaſe the Fire, Mat.12.20.
If come to Chriſt by faith in Prayer.
Chriſt will not break the bruiſed reed
Of any, who ſee of Chriſt their need,
Oh! go to Chriſt by faith with ſpeed. Rev.22.17.
Caſt off ſin, don't delay till you die,
Don't abuſe Chriſt's love by falſe ſecurity,
But make ſure of Mercy; now ſay I Heb.3.15.
If art young, I will tell thee truth,
Remember thy Creator in days of Youth, Eccl.12.1.
Don't be preſumptuous, ſtill in ſin bold,
Death calls the young as ſoon's the old:
They die in Youth, caſt among unclean, Job 36.14.
Therefore Preſumption do you refrain.
Oh come by Faith to Chriſt, be united;
Come to Chriſt, ſince ſo lovingly invited:
If you are old, then my lines cry, Heb.9.27.
Prepare for Death, for you muſt die,
Caſt off falſe hopes, take this in thy way,
Conſider it, as tho' did'ſt hear Chriſt ſay,
I ſtand at the Door, let me in, tho' true Rev.3.20.
I have waited till my locks have had due; Cant.5.2.
When many ſins have been entertain'd
In thy heart thy Saviour's company refrain'd.
'Tis true, if by experience call to mind,
Is this thy kindneſs to me thy Friend? Deut.32.6.
Such a Friend as I did freely for you die,
Is all this nothing as you paſs by?

Greater love than this could none do,
Joh.15.13. Lay down his Life for his Friend, but who
Would die for his Enemies, as I for you?
My design to make you mine; 'tis true,
Col.1.21. You were Enemies, will you be so still?
Eph.2.v.1,2, Must my blood be lost, and Satan have's will?
12,13. Did I leave my glory to do you good,
Joh.17.4. Yet no better do you prize my blood?
Canst hear Christ thus complain of's love,
Joh.19.34. And not our hearts towards Christ move?
Did his blood run love for us so free,
Ours not a Tear for Christ, base are we
To love sin, be guilty of such ingratitude;
Tho' Christ cry, why will you die? intrude
Ezek.33.11. On my Patience, have such a latitude
To Sin, then on you Justice I must conclude:
Mat.25.30. Bind him hand and foot, I will you sever
From enjoying my Presence, and that for ever.
Object. Say some, how can this stand, or be
With the free riches of Grace and Mercy,
Which are in Christ in such a degree,
As you before plainly have said unto we?
Sol. I answer, the death of a Sinner may be
Consider'd two ways, if we sin so free
1 Joh.3.4. As to abuse Mercy, then Justice know
Is executed as a wilful breach of the Law;
Prov.1.24. to Then God delights in a Sinner's eternal death,
the 31. verse. Not otherways; therefore whilst hast breath,
Know Punishment is fruit of Sin's production,
God delights more in Sinners life than destruction:
But if Sinners abuse Mercy, and sin maintain,
Then God delights in a Sinners destruction plain,
Luk.19.27. Will destroy all those don't desire his Reign.
Oh! don't abuse Mercy, 'tis a wicked thing,
Because God is merciful, slow in punishing,
Many take liberty to live bold in sin.
Eccl.8.11. Because Sentence is not executed against evil,
Therefore Man's heart's set to please the Devil.
Oh! dread and tremble. I wish thee as a Friend,
To abuse Mercy will be sad in the end.

Consider

Conſider this, art dead, will nothing move
Thy Obedience to Chriſt? he deſerves thy love. Cant. 5. 10.
Conſider his Sufferings as before, admire
God's Wiſdom and Chriſt's love, in ſuch deſire
Of Man's Salvation, God ſending his own Son Joh. 3. 16.
To redeem us, when we by ſin were undone.
Don't deſpiſe the Myſtery of Godlineſs herein,
What ever Chriſt ſuffer'd was due to us for ſin.
In deſpiſing God's goodneſs, I ſpeak the rather,
Thou deſpiſeſt the Wiſdom of God the Father;
And alſo deſpiſeſt the free love of the Son
In all his ſufferings which he for's hath done;
And doſt alſo in thy earthly Race
Do deſpight unto the Spirit of Grace. Heb. 10. 29.
This will be very dreadful in the end:
Oh! now believe, repent, make Chriſt thy Friend;
For when once the Doom as before is paſs'd, Job 36. 18.
'Twill not be recall'd, can't be revers'd.

SECT. XXXVIII.

This may ſeem ſtrange to ſome in ſin quiet } 1 Pet. 4. 4.
Sin is to many now a very pleaſing Diet; }
Yet don't run the ſame excels of Riot.
Moſt in ſin ſport themſelves herein,
None but Fools make a mock of ſin. Prov. 14. 9.
Let them alone make Holineſs their laughter,
Yet no Holineſs here, no Happineſs hereafter: Heb. 12. 14.
Mind what's ſaid before, don't think it a Story,
For 'tis only Grace that leads to Glory; Mat. 5. 8.
Only the pure in heart ſee God with Joy,
Get oil in Lamp, nothing ſhall thee annoy. & 25. 4.
Go to God, and pray, and pray again Pſal. 32 6.
To God thorough Chriſt, then may obtain;
Ask, it ſhall be given, God hath ſo decreed Joh. 16. 24.
To give Grace to help in time of need: Heb. 4. 16.
Mind what's ſaid before concerning Prayer,
Go to God in Chriſt by faith's deſire; Iſa 44 3.
Let God's Glory be thy end in Prayer ſtill, 1 Cor. 10. 31.
So by Faith pray according to God's Will,
Make the Kingdom of Heaven ſuffer violence Mat. 11. 12.
In way of Duty; for think not thy expence

Heb 11.23. This way, till come unto that Auditory,
Dan 9.3. Church of the First-born with God in Glory;
Psal 65.2. When millions of years over, no annoy
Happens to Saints to interrupt their joy:
Isa.25.8. They sin no more, all tears off their eyes
Rev.7.17. Are wip'd, Hallelujahs sing above the Skies,
Eye not seen, nor heart of Man conceive,
1 Cor.2.9. What God hath prepar'd for them believe;
Psal.16.11. Rivers of pleasures are at's right hand,
Mat.25.23. Laid up for them obey his Command;
There Youth flourisheth, that never grows old;
Luk.12.33. Love continueth, that never waxeth cold,
Nothing lacking, when God himself will be
Psal.36.8,9. Joy and Light to our Souls to Eternity.
Observe, Reader, what to conclude from hence,
Isa.12.3. What's Heaven, but injoyment of God's Presence?
'Tis fulness of Joy, here's Christ's Auditory,
Joh.17.24. Christ pray'd Believers might behold's Glory.
Behold Christ's glory is joy beyond degree,
Gal.4.5. 'Tis fruit of Christ purchase clear and free
For us. Whom have I in Heaven but thee,
Or an Earth that can compar'd be?
Psal.73.25. What's Heaven great God compar'd to thee?
Without thy Presence 'tis no Heaven to me,
Nor would be possess'd, Heaven unpossess'd of thee.
Whereever God by's special grace doth dwell,
Isa 57.15. That's Heaven; where he is not, mind well,
Present by's Mercy and Grace, that's Hell;
That is, understand what my lines tell;
If Heaven don't enter thy Soul by Grace,
Shall never enter Heaven; that's a holy place.
Cast off sin, to false hope don't lean,
Rev.21.27. For there enters nothing that's unclean.
Heaven's Holiness in perfection, if no desire
Rom 9 22. To Holiness in life, then fit for Hell-fire.
The total absence of all evil is Salvation,
And is begun here in our Regeneration;
Yet by corruptions many times withstood;
In Heaven, Saints have possession of all good.
Psal.84 11. Lord, let's injoy thy Presence here in Grace,
So may injoy thy Presence in Heaven's place: Make's

Make's ſuch Lord as would'ſt have us be,
From my corruptions Lord ſet me free,
So may live forever in ſuch a degree,
Being made meet to praiſe thy Majeſty,
Where we ſhall be from Sin ſtill free, Col.1.12,13.
And from all ſorrow, trouble, and miſery.
Thus Friends you may plainly ſee
Encouragement to hold faſt integrity: Job 27.5.
No matter if Sufferings be great or ſmall
A light Affliction, a Crown of Glory pays all. 2 Cor.4.17.
Here's the Feaſt of fat things well refin'd,
Meditate on them well in your Mind, Iſa.25.6.
And to Holineſs in life be inclin'd,
Secure our Int'reſt in Chriſt to Eternity,
Take Chriſt our King and Lord to be: 1 Chron.1.30.
Prove thy heart whether grace or no,
Grace that qualifies for Glory, and ſo
Be meet for Communion with God
Here, and with God hereafter, where's Rod Pſal.23.4.
Is turned into Love, Felicity and Joy, Joh.16.20,22.
That for ever nothing ſhall thee annoy.

SECT. XXXIX.

This is call'd Life eternal, mind it well, Mat.25.46.
There's another Eternity Scriptures call Hell; & 8.12.
There's the wicked's Portion, a place obſcure,
Full vials of God's wrath they muſt indure
For ever, they God, and his holy ways hated,
In Hell they muſt be for ever ſtated:
No middle place, no Purgatory purgation Luk.16.23.
Do the wicked meet, but Hell's Damnation;
Shall be chain'd faſt againſt their deſire,
To ſuffer the vengeance of eternal Fire, Jud.6.7.
The Sinner and Hell never part, Oh! admire
God's Mercy that art not in Hell fire, Lam.3.22.
Oh! run unto God by faith and prayer.
Now can ſwear, drink healths, and then
Think you are qualified like great Men.
How wilt be when God takes your breath,
The end of thoſe things is eternal death? Rom 6.23.

Repent

Repent, be converted, turn from sin about,
Act.3 29. 'Tis refreshing day to have sin blotted out;
Your glass is running, tho' Mercy spare ye,
Your life may be out *extempotary*;
1 Cor.7.29. Time is short, like a Post, we are hasting
Jam.4.14. Unto Eternity, a place that's everlasting.
Oh! Eternity, Eternity, to thee my lines cry,
For fear everlasting Death should'st die.
Rom.13 11. What an eternal strait wilt then be in,
Dan.12.2. Oh! then haste, haste, cast off thy sin.
1 Tim.6.12. Consider if sick with Colick or Stone
But a day, how wilt sigh, mourn and groan.
Isa 3 11. How wilt be able to indure and stand
Psal 11.6. Under wrath of the Almighty's hand?
When Rivers of Fire and Brimstone
Isa.30.33. Are about thee, then wilt cry and groan,
Mat.7.23. None to pity, Mercy is turned to hate,
Christ will not be an Advocate
Isa.1.15. For thee: Oh! repent before 'tis too late.
God will not pity, but on thee will frown,
Job 21.30. Into Hell forever tumble thee down.
Let Mercy lead to Repentance, Sin hate,
Run to Christ by Faith before 'tis too late.
Jam.4.14. Art on the brink of an eternal State.
Don't put far from thee the evil day,
Amos 6.3. So live in sin, and repentance delay,
Thou know'st not what a day or night may
Bring forth, therefore watch and pray,
Death may soon call thee hence away;
Heb.3.15. Then whilst hast time and call'd to day,
Believe, repent, don't be like a sturdy oak,
Lest God take thee with his stroke,
As *Elihu* said to *Job*, there's no exemption,
Riches profit not, can't procure Redemption.
God doth not esteem riches nor Gold,
Job 36.18, 19. Nor all force of strength World doth hold:
Let this consideration cause thy sorrow,
Lest feel God's wrath before to Morrow:
Luk 12.20. Go to God in Christ before the decree
Zeph.2.2. Go forth, and thou eternally condemn'd be;

If

If not do God's will which is sanctification,
Must suffer's will which is damnation;
If will not obey his word to do well,
You must obey his word, go to Hell,
Depart ye cursed into everlasting Fire,
Sins wages is death, here's your hire:
Oh! believe and fear God's Wrath; mourn
For displeasing God by sin, left God turn
Thee out of's Presence with eternal scorn,
How wilt indure everlastingly to burn?
When God takes his Creature in his hand,
By's Almighty Power makes it stand,
That it may feel what Jehovah can
Do against his Creature, woe to that Man;
Then may'st cry, with hadst never been born,
When under Gods Wrath, from Sin turn.
Consider it; for if my Pen all Iron were
In Strength, yet could I not declare
The sad Effects of Sin; nor can't tell
What Pains and Anguish they suffer in Hell.
All this I have said, and plainly asserted
What will be the End of all Unconverted,
As Motives to turn from Sin, that so
They may repent and escape eternal woe.

1 Thes. 4.3,4.
Mar. 16.16.
2 Thes. 2.12.
Mat. 25.41.
Rom. 6.23.
Isa. 33.14.
& 3.11.
1 Cor. 10 22.
Deut. 32 22, 41.
Psal. 90.11.
Mat. 18.3.
Rev. 20.13.

SECT. XL.

You see is before you life and death,
Take the way of life whil'st hast breath.
Now hast time, therefore I crave
Thy duty; no working in the Grave,
Rouze up thy dead heart, my lines cry,
Consider whil'st hast life Eternity.
Don't this a little rouze thee: Oh! don't keep
Love to sin, Lord, awake's from sin's sleep.
Consider those hints in thy Meditations,
Enlargement is left to thy contemplations:
Those things call for consideration, among
Which, Eternity thou dost real belong:
How can'st rest, and sleep; and not tell
Whether dost belong to Heaven or Hell?

Deut. 30.19.
Eccl. 9.10.
Hos. 10.12.
Psal. 50.22.
Deut. 32 29.

Consider

Consider sin's evil as before is said,
Man's Companion in sin is also laid
Before, mind things as we go, Hast try'd
Thy self, as is said before, Hast cry'd
Out of sin, what shall I do to be sav'd?
Go to Christ, he is the way crav'd;
2 Tim. 2. 14. Secure thy Int'rest in Christ without delay.
Heres the Foundation of all I can say:
Joh. 14. 6. If miscarry here, you are for ever undone,
None cometh to the Father but by the Son.
Act. 4. 12. There's no other name or way, and herein
1 Joh 1. 7. Observe 'tis Christ's blood only cleanseth sin:
We can do nothing by way of expiation,
All our good works, nay our renovation
Col. 1. 12. Doth not merit, 'tis but a qualification:
'Tis free grace makes us meet for Salvation,
Making us new Creatures by Regeneration.
Grace fits for Glory, not that we merit
Heaven by good Works, that's a Popish Spirit.
& 3 11. 'Tis by Christ alone we Salvation inherit.
Rom. 4. 13. Good works are a walking in our station
In the way too, but not the cause of Salvation.
If a Man proffer Gold, my hands full of Clay,
To receive the Gold, must cast Clay away,
Yet I don't pay for Gold to him that gave,
But cast Clay away, then fit to receive;
As a Man all rags, to receive a new Coat
Casts his rags away, yet don't pay a groat:
But for his new Coat, thanks doth say,
He don't merit by casting his rags away:
We came into the World all rags and torn,
Col. 1. 21. By sin Enemies to God, till we are new born;
Tho' Heaven be proferr'd on terms of grace free,
Yet from our Sins we must cleansed be;
Heaven by Christ alone is purchas'd and free.
Free, because Man by sin lost that degree
Gen 3. 17. Of Happiness, never more regain could he,
Without Christ could never saved be
A part from Christ, the best attempts alass
Are tinkling Cymbals, and as sounding Brass.

Humane

Humane ſtructures prove but wood and hay — 1 Cor. 13. 1.
In teſt and conteſt of that burying day,
What are outward Ceremonies, when try'd — & 3. 13.
All boaſting confidence of Fleſh will hide?
Nay our beſt Righteouſneſs, our all in all, — Mat. 16. 24.
Muſt be reſign'd, ſurrender'd, and let fall,
Be ſentenc'd, crucify'd, diſpoil'd, diſgrac'd,
And at the feet of Jeſus Chriſt plac'd.
We muſt deny our ſelves, underſtand, — Luk. 9. 23.
That which merits any thing at God's hand
Muſt be a Gift, we give not God's command; — Rom. 3. 23.
But what ever us do, ſuch Bankrupts we
Can't pay God his due, can't merit you ſee;
To merit at God's hands, we muſt withal
Give God overplus, beſides the principal:
But alas, if we can't pay God his due,
How ſhall we give him overplus? 'Tis true,
He would merit any thing at God's hands
Muſt perfectly fulfil all God's commands, — Gal. 3. 10, 11.
Which no Man can, as I underſtands;
But Jeſus Chriſt did as the Scriptures ſay,
We by faith in Chriſt, not in a legal way.
Can we offer any thing perfect? no alas,
It muſt thorow the hands of a Mediator paſs — Heb. 12. 24.
For acceptation with God, or elſe undone,
Without interceſſion of Chriſt the Son. — & 7. 25.
Caſt off merit, to Chriſt by faith run;
For ſin doth mix and incorporate in all
Our duties, caſt off merit both great and ſmall.
Woe to the holi'ſt Man alive, if God him try,
According to his juſtice, and holy equity;
When done all we can, I will be true t'ye,
Man can't merit, he doth but his duty, — Luk. 17. 10.
And unprofitable then in way of merit;
Yet to neglect duty, don't be of ſuch a Spirit;
Mind what I have ſaid before, Satan hath
Many ways to deſtroy Souls in eternal wrath;
We enter the holy place by Chriſt's Blood, — Heb. 9. 12.
Yea, the holy of holieſt; ſin like a Flood
Would deſtroy's, had not Chriſt withſtood.

God's wrath; Christ the Fountain of all good
To us Sinners, if were rightly understood.
None to Christ, none to Christ, don't be deceived,
1 Cor.4.7. Man hath nothing, but what hath received.
No merit can be by Man in any degree;
Job 4.18,19. Angels are imperfect, much more we
Sinful Creatures, Man can't merit; see,
Be holy as we can; yet when all's done,
Isa.64.6. Filthy rags without Righteousness of the Son:
Run the race of Holiness as we can;
Yet no merit, unprofitable Servants then;
In all we do, we something do amiss,
The perfection we attain imperfection is.
Our all is too little, our best is too bad;
Grains of allowance, and pardon must be had:
'Tis Christ's perfections makes all Believers glad,
Mat.17.5. Slight Christ, pretend merit, are as Men mad.

SECT. XLI.

Tit.3.5. Consider this, be not of a Popish Spirit,
When have done all, no ground for merit;
If to Popery inclin'd, to put thee from,
I will gather all's said into this sum:
Col.3.11. All grace, holiness is in Angels and Men
Luk.9.35. Can't purchase Pardon for the least sin; then
Joh.3.36. Consider this point, don't read it as a Story,
Without int'rest in Christ never see Glory,
Mind what's said before of Purgatory.
Don't cherish thoughts of merit so base,
But depend only upon Christ for glory's race.
Praise *Jehovah*, and admire his free grace
Isa.61.1. In Christ, who suffer'd for Believers free,
That Slaves to Sin, and Satan should not be.
Oh! love Christ, he is the living Spring
Col.2.9. Of all good, a Paradise of all pleasant thing:
Psal.71.16. Christ cheers our Souls, he will them bring
On high with Saints to praise and sing
Glorious Hallelujahs with noise divine
Rev.19.1. To all Eternity to the Almighty Trine.

Oh!

Oh! ſecure our Int'reſt in Chriſt to eternity,
Take Chriſt our King and Lord to be,
Obey Chriſt in life, not with cap and knee.
Let Chriſt be exceeding precious to our heart, 1 Pet.1.7.
Then from's love we ſhall not depart,
Nor heighth, nor depth, nor bars nor gates Rom.8. 35. to
From Chriſt's love ſhall make us Seperates. the 39. verſe.
Love Chriſt, he is the pearl of great price, Mat.13.46.
Can purchace favour for us in Paradiſe. Luk.23.43.
Let Chriſt be chief of ten thouſand clear,
By counting all things dung, let it appear Cant.5.10.
By love to Chriſt's Members, if in want ſee, Phil.3.8.
If not to thoſe, you did not unto me;
Chriſt's own words in Scripture may ſee. Mat.25.45.&
Chriſt commands love, and feed our Enemies, 5.7,44.
Much more others when their condition cries
For pity; bleſſed are the merciful, for they
Shall obtain Mercy the Scriptures ſay;
But he ſhall have Judgment for his pay Jam.2.13.
That hath not bowels of mercy in his way,
Strangers be not forgetful to entertain,
Saith Scripture, ſhow mercy, malice refrain:
Some have entertain'd Angels, Scripture ſaith, Heb.13.2.
Pity ſtrangers, charity muſt be in faith: Rom.14.23.
He that gives a cup of water in the name
Of a Diſciple, tho' he may deſerve blame; Mat. 10.40,41,
Yet if the Giver be right in his end 42.
Shall not loſe his reward, nor offend
Tho' the party be not real, as he pretend.
Chriſt's Commands relieve, diſtreſſed and
By faith to reſpect Chriſt's command. Heb.11.6.
Say ſome, our charity ſhould freely go *Object.*
To any in diſtreſs, if we did but know
They were ſuch, we would relieve them ſo,
And not them oppoſe to increaſe their woe.
But what if they prove ſuch as have faith *Sol.*
In Chriſt. Conſider what Scripture ſaith,
Chriſt ſaith, he that ſhall any one offend
That truſt in him, ſad will be their end:
Better a Mill-ſtone about's neck, Scripture tell,
Caſt in the Sea, that's ſad, but worſe in Hell Dread- Mat.18.6.

Dreadful for the World, how they oppoſe
Luk. 12.32. Chriſt's little Flock, they offend even thoſe
That fear God moſt, ſtill their malice runs
Againſt Chriſt, and his people; his little ones.
2 Tim 4.14. *Alexander* the Copper-ſmith did withſtand,
Lord reward him with his mighty hand.
This will be ſad for the World in the end,
Notwithſtanding they for Chriſt pretend;
Yet ſad for them, as truth Scriptures tell,
Pſal. 9.17. When all ungodly ſhall be turn'd into Hell:
But *Oneſephorus*, *Paul* did for him pray,
Oh! let him find mercy in that day:
This was *Paul*'s Prayer without delay.
2 Tim. 1.16, 17,18. I pray for any that did poor Souls feed,
When forc'd to run for life with ſpeed;
Lord ſhow mercy when they moſt need.
Mercy, this Scriptures to us do unfold;
Job 36.18, 19. Then mercy will be more worth than Gold.
More of Love is in my eye, and intend
To write a word or two of love before I end.
To conclude this head, which Prayer apply'd
Heb 4.16. For them, by whom poor Souls were ſupply'd,
Lord grant in Glory, they may be dignify'd.

SECT. XLII.

1 Joh. 3.18. My next Addreſs, I confeſs is to all thoſe,
Whom the World and wicked Men oppoſe;
Joh 17.14. If bear Chriſt's Image, my love's to them all,
I love none for's opinion only, nor ſhall,
Gal. 5.22. If any hold to the head, and in life ſo done,
There ſhall my heart go, and my love run.
Mark. 12 42. Before you, I will caſt the Widows Mite,
Leaving enlargement to thoſe better can indite.
Mat. 22.14. Then are you effectually call'd, Oh! admire
1 Theſ. 4.7. Free grace, that you are this ſide Hell fire:
2 Tim. 1.9. Oh! let God's goodneſs, and mercy augment
Our diligence in ways of Holineſs, and repent
1 Pet. 1.15. Of our barrenneſs under mercies enjoy'd:
Oh! our ingratitude, 'tis mercy are not deſtroy'd;
Lam. 3.22. Iſa. 1.9. Fruitleſs under means, ſhould cauſe Sorrow,
For a remnant's ſake are not like *Gomorrha*.

You that are of this little number, admire
God's love, not any thing of natural deſire;
What knotty pieces God hath hewed out, Eph.2.1,2.
And made meet for himſelf: Look about,
And admire divine love, as the ſpring
Of God's love to us, and not any thing 2 Pet.1.4.
In us, God loves becauſe he loves in ſeaſon.
In Man, there is no motive, or reaſon
Why God ſhould love us. Oh! then adore
Free grace, and love for evermore.
To admire free grace, don't you forget
To give thanks to God, who made us meet Col.1.12,13.
To enjoy Glory; Nothing did God move
So to do, but his own free grace and love. Joh.3.16.
Man's love is from motive, God's from none;
God lays coſt on Dunghils, free grace alone
Makes us meet for Chriſt, a ſtately Throne. 2 Tim.2.21.
What knotty pieces, we by ſin and pride,
How many ways hath the Spirit try'd,
To bring us into any ſpiritual frame? Cant.1.4.
To love ſin by Nature, are ſtill the ſame.
What drawings the Spirit hath in our Station, Hoſ.11.4.
To fit us for a ſpiritual qualification?
We had ſtrong corruptions in us reign, Joh.6.44.
'Tis the Spirit's grace doth a War maintain
Againſt the fleſh, or ſin had us ſlain; Gal.5.17.
When we were in our blood by ſin defil'd,
Free grace did on us ſhine very mild;
Yea, ſaid, unto us live, why will ye die? Ezek.18.6.
Free grace, that good *Samaritan* paſſed by,
Said, again live, when defil'd with ſin.
Free grace pitied us, carried us to the Inn, Luk.10.31. to
When Prieſt, Levite, paſs by, in Scripture ſee, the 35. verſe.
Free grace in Chriſt did only pity we;
And nothing in us, did Jeſus Chriſt move
To ſave us, but his free grace and love: Rom.3.24.
Free grace is our ſpring of ſupplies;
Let our love echo praiſe above the Skies
Unto God and Jeſus Chriſt, as knowing
'Tis *Canaan* of Milk and Honey flowing. Numb.14.8.

Free

Free grace makes a Man become all new,
As I have before preſented to your view:
Free grace makes the Soul only rejoice,
1 Sam.3.7. Yet like *Samuel*, it can't tell its voice.
Free grace, 'tis the fore-skin of the heart
Taken away, ſo from ſin we depart;
Ezek.10.10. 'Tis the wheel within the wheel in's place
Set right, this is the work of free Grace:
Free grace only ſets the righteous apart,
Pſal.4.3. For God, Oh! let God have our heart.
Let's live, free grace in obedience underſtand,
Free love hath a long arm, and full hand,
Mercy for thouſands that obey Chriſt's command.
Exod.20.6. Live holy to God in thy life, ſin deface,
Don't live a wicked life, ſo abuſe free grace:
Live a holy converſation by faith ſtill,
If God's free grace don't lead thee, nothing will.
Rom.2.4. Conſider what's ſaid, what ſhall I ſay more,
But that we free grace and God implore,
And Chriſt and the Spirit's love admire:
2 Theſ.1.10. Let's live holy to God by faith and prayer.

SECT. XLIII.

2 Tim.2.14. Conſider, Reader, what's ſaid before in love,
Let God's free grace thy heart and Soul move,
We were by nature Lepers, doth grace ſhine
Eph.2.2,3. In our Souls? to praiſe God do we incline?
Luk.17.17. Ten were cleanſed, but where are nine?
In how few it appears, they are ſuch indeed
As cleans'd, few return to Chriſt with praiſe,
How ungrateful are moſt in our days?
Inſtead of living holy, falſe hope they breed,
Live in ſin ſtill, pull that curſed weed,
Gen.4.18. Live like *Cain* in the Land of *Nod*,
Wicked, How little have we lived to God?
The World lies in wickedneſs, admire then,
1 Cor.4.7. Grace makes us differ from worſt of Men:
Free grace I ſay did freely chuſe us of pity,
One of a Tribe, and alſo two of a City.

Two Men equally miſerable in their degree,
To make a difference, in the Scripture ſee
Nothing but free grace to man could be. Mat.24.40,42.
One taken of two grinding at the mill;
The other left, this is only free grace ſtill,
And not in the freedom of their own will.
All this I ſay, Reader, to draw thy deſire
In holy obedience to God, and free grace admire:
Even ſo, Father, for ſo it pleaſeth thee Mat.11.25.
To paſs by the World's *Nimrods*, and free
To reveal Salvation to them of low degree.
Thy good pleaſure, the only cauſe that we
Are choſen; free grace, the Fountain-head, Joh.15.16.
Whence our life ſprings that were dead Luk.12.32.
In treſpaſſes and ſins, yea to God Enemies,
Till reconcil'd by Chriſt's dying Sacrifice;
Without the Covenant Aliens, made near Eph.2.5,12,
By the blood of Chriſt, love Chriſt dear: 13.
He's the ſpring of all good; let obedience run
In its proper Channel, live holy or undone. Tit.2.14.
Adorn Proteſtant Religion, don't recant,
Let thy converſation ſay art a Proteſtant, Rom.6.19,22.
Adorn the Doctrine of God our Saviour,
Be a Proteſtant in thy life's behaviour; Tit.2.10.
Practiſe it, be not only a Proteſtant in name,
So diſhonour Religion in life, that's ſhame. 2 Cor.7.1.
Many are under notion of Proteſtant;
Yet no Religion in them; if try'd, recant. Phil.1.27.
Proteſtant Religion hath its foundation
From Scripture, ſtood many's life in the Nation Heb.11.35,36.
So may again, tho' at preſent a tolleration.
Therefore wait on God, and keep his way:
Now all Beaſts of the Foreſt go out for prey,
Let's do our duty, watch, and pray; Pſal.37.34.
Let the wicked play out full their play;
Let him that is filthy be filthy ſtill; Rev.22.11.
Let Idolaters continue ſo if they will.
But let him that's a Proteſtant hold faſt
To the end, leſt he loſe the Crown at laſt. & 3.11.
Well, art a Proteſtant, hold to the end,
Fear thy own ſtrength, on Chriſt depend.

He

He is the true vine, except in him abide,
Joh. 15.2. Wilt bring forth no fruit, but go aside;
If hast gifts and parts able to dispute
For Protestant Religion, able to confute
Many errors, these fail in a tiring hour,
If a Prison, a Halter should try thy power;
Nothing but an Int'rest in Christ and grace,
Luk. 22.23,60, 61. Can carry thee on those things to embrace;
'Tis easie to talk, to dispute when withstood,
Not so easie matter to resist unto blood.
Heb. 12.4. I speak my own experience, I did try
What fears on the Soul, when come to die:
But when the comforting Spirit came in,
Joh. 15.26. No more doubts on my Soul were seen.
God's power keeps us in our station,
1 Pet. 1.5,7. If God leaves, we never attain Salvation:
Live a holy dependance on God always,
By Christ's blood overcame, to him be praise
Rev. 12.11. That preserv'd us in those bloody days.
Psal 27.13. Praise God, my Soul, to him sing praise,
That from so dreadful death did thee free,
2 Cor. 1. 9, 10. In whom I trust, he will yet deliver me.

SECT. XLIV.

2 Tim. 1.6. Thus, friends, you see how my lines run,
I have more to say before I have done;
To proceed, to them my lines have regard,
That in heart and life look *Sion*-ward.
Joh. 16.33. Christ said in the World shall have trouble;
For any thing I know may be double
What you have seen, let faith increase,
Eph. 6.10, 11, 12. Keep to your Centre, you may have peace.
God may make this season a time of trial,
To see what we know of self-denial,
Luk. 9.23. We must deny our selves, life and all,
If will be Christ's Disciples, observe his call.
Take Christ's Cross, and rejoice withal.
Consider what's Cross is, don't be so apish,
1 Cor. 1.18,19. To think Christ's Cross is made like a Papish:

They

They think a Croſs, and a Crucifix all well,
As if Croſſes, Crucifixes, keep from Hell. } Col.2.14.
Conſider, Proteſtants, what I you tell:
I was in *London*, ſome Jeſuit, no doubt,
In vindication of Croſſes a Paper ſet out;
The occaſion this, ſome Croſſes were worn
In a ſhew on ſome Beaſts Heads, and Horn.
Indeed I will not encourage in ſuch ways,
Becauſe I was never a lover of ſuch Plays.
But this Jeſuit, for Croſs, throws the Dice,
Takes on him to give Proteſtants advice;
Tells us, muſt honour the Croſs evermore, Iſa.52.
In our Prayers, muſt the Croſs adore;
If not, are worſe than the Heathen Men,
And not like Chriſtians; and alſo then
Tells us of *Conſtantine* a Man ſo witty,
Laid up the Croſs for preſervation of's City;
If this be true, I wiſh ſome had been turn'd
Of Croſſes in *London* when it was burn'd.
If any queſtion, if Croſſes there were any,
At that time, I believe, were Croſſes many;
Ay, Croſſes, ſure enough, but don't miſtake,
I mean ſuch Croſſes as the Papes make;
So that you ſee, Croſſes don't preſerve a City.
The Jeſuit alſo tells us, being politick witty,
Of *Chryſoſtom*'s, *Auguſtin*'s, and *Anſtin*'s faith;
But not a word of this St. *Paul* ſaith:
No, no, that was not in his eyes,
He for Tradition of old Fathers cries: Joh.4.20.
So the Scripture, the Jeſuit paſſeth by's;
For no Croſſes us'd in the Apoſtle's days,
Nor Scripture pattern for ſuch idle plays.
No Croſſes were us'd by Chriſt's hand,
Nor by any example, or Scripture command.
Of Croſſes there is made no mention } }
In the Scriptures, or Scripture intention; }
Theſe Croſſes then are the Pope's invention. }
For *Pagans* never uſed Croſſes in their way } }
Of Idolatrous Worſhip in their day; }
But us'd Surplice in Worſhip, Hiſtory ſay. }

Mat.15.9. See the Original of Surplices derivation
From *Pagans*, yet uſed by Prieſts in the Nation.
Papiſts then to their Worſhip have this addition
Of Croſſes in their ways of Superſtition,
Which we not to receive on no condition;
We not to own what old Fathers ſay,
Jer.9.14. If not according to Scripture rule and way.
They were ſubject to errors in their day;
Therefore according to Scripture we obey.
Alas, what are croſſes and ſuch idle toys,
Beads and Crucifixes fit for idle Boys?
Do croſſes make a Chriſtian in Age or Youth?
Joh.4.24. Is this to worſhip God in Spirit and Truth?
To uſe Croſſes in prayer is like conjuration,
1 Cor.14.15. Better then praying by the Spirit's operation.
What's the Croſs, tho' call'd by the Jeſuit a ſign
Sacred, when againſt the thing ſignify'd combine,
And oppoſe? Oh! that under the Goſpel-light,
We ſhould live ſuch a darkneſs night;
Which will the World's Condemnation be,
Joh.3.19. Love darkneſs rather than light, can't ſee
Into the myſtery of Godlineſs in its purity.
Would the Jeſuit take Scripture advice,
Which is alſo mine, 'tis better than his dice.
Would he but read in love, and look,
And conſider what's written in this book,
Better advice than his, I am not miſtook;
Iſa.8.20. For I keep to the unerring rule of faith,
The Scriptures, and not what Tradition ſaith.
Now, Reader, if wilt a Scripture definition,
Rom 10.15. Believe of Chriſt's Croſs, here's the condition,
Not according to humane vain tradition.

SECT. XLV.

Chriſt's Croſs is to forſake ſin and blame
Phil 1.29. And alſo to ſuffer for Chriſt's name,
Not live in ſin, then take a Croſs, that's ſhame.
Chriſt's Croſs is to deny our life and all
That's near and dear, if Chriſt for it doth call.
He that loveth Father, or Mother, or Wife
Mat.10.37,38. More than Chriſt; yea, or his own life,

Is not Christ's Disciple; In the Scripture see,
Christ saith, He is not worthy of me:
Here's Christ's Cross, how few Disciples be
Take up this Cross, or attain this degree, Mark 8.34.35.
To deny all for Christ in holy sincerity?
In how few of the world doth it appear
They forsake all for Christ? yea, Children dear,
Here's the parting point, take heed and see Luk 9.23, 24.
Nothing stand between Christ and thee;
Christ's Cross is, rather than sin desire
In *Shadrach*, *Meshach*, and *Abednego*'s fire Dan 3.21.
To be cast; here's Christ's Cross, I say agen,
With *Daniel* to be cast in the Lion's Den & 6.16.
Rather than sin; here's Christ's Cross, yonder,
With the Primitive Christians sawn asunder, Heb 11.36,37.
Rather than sin; here's the World's wonder.
To strive against sin, to resist unto blood,
Here's Christ's Cross, if rightly understood: & 12 4.
This Cross to most is not pleasing good.
Now, Reader, that thou may'st suffer no loss,
Be well advised who takes up this Cross; 1 Pet.3.14,17.
If wilt be Christ's Disciple, observe his call,
In taking Christ's Cross, don't sin withal;
'Tis not the blood makes a Martyr, understand,
But suffering according to Christ's command: 1 Pet.4.15,16.
Therefore, for thy Soul's good, a word I offer,
When truth is oppos'd, then call'd to suffer,
Or not to be silent, therefore put to trial,
Lest our lives be of Christ a denial; Mat.10.32.
Then are we called our lives to deny
For Christ's truth, and Christ will stand by;
Also when Sin and Sufferings us surround,
That we can't get out, but be found,
Either complying, or on denying ground;
Then are we call'd to suffer, and herein
To chuse sufferings rather than sin.
In suffering, receive it not as a Story; Heb.11.25.
Let it not be for self, but God's glory.
If you suffer for Christ's int'rest, rejoice
Under suffering, take heed of a murmuring voice; 1 Cor.10.10.

And farther, let me be ſo underſtood,
See thy call clear, and right cauſe good.
Now, Reader, how lik'ſt this definition?
Is this Croſs like Papiſts us'd in Superſtition?
They uſe many Croſſes unto this day,
Yea, when ſay their *Pater noſter*, or pray:
To uſe Croſſes in Worſhip is not Chriſt's way,
But the way of Antichriſt, Scriptures ſay,
Mark.7.7. Who hath required this at your hands,
Deut 4 2. To make an addition to God's Commands?
To take a Croſs in my hand is an eaſie way
To Heaven, could I believe what Papiſts ſay.
Gal.6.14. *Paul* glory'd in Chriſt's Croſs in his heart,
Not ſign on his fore-head, that's Papiſts Art:
Act.9.3,4. Chriſt's Croſs wrought *Paul*'s converſion, and
Deſir'd Chriſt crucifi'd, to underſtand,
Not a Croſs and a Crucifix in his hand;
No, no, were no Croſſes us'd in his days,
1 Cor 2.2. Nor Scripture Precept for ſuch idle Plays.
A Croſs, a Crucifix in hand eaſie to take,
Do they work converſion, ſo ſin forſake,
Rom 6.6. Or live in all uncleanneſs; then do this
Swear, drunk, then Crucifix ſweetly kiſs?
If ſo, of Heaven you will ſurely miſs:
All that practiſe this, my lines do tell
Gal 5.21. For all their Croſſes, Crucifixes, go to Hell:
Then live by faith, not by Croſs; I tell
Eph.3.17. By Faith only, Chriſt in us doth dwell;
By Virtue of Chriſt, my heart is renew'd;
Rom.12.2. By his Spirit's operation, my ſin's ſubdu'd:
Col.2.12. Not by Croſs Papiſts make, my lines cry,
Gal.2.20. That's made by the workers of iniquity.
Caſt off wickedneſs and be holy, my lines imply,
& 5.24. *England*'s beſt Crucifix is ſin to crucifie:
A Croſs doth no good, when come to die;
2 Cor.7 1. Then live holy for all the Croſs, ſay I.
But not to enlarge on Crucifixes ſo groſs,
Leſt enlargement, Reader, be to thee a Croſs.
I will conclude this Head againſt Idolatry,
Rom.10.14. Would not have Proteſtants with Croſs comply.

SECT.

SECT. XLVII.

Stand fast, Protestants, since God hath made — 1 Cor.16.13.
You his people, do not walk retrograde: — Eph.6.14.
Let not any reproach that can be nam'd — Jam.1.21.
Make you Apostate, lest Christ of you's asham'd.
Woe to any, when Christ is on's Throne,
Who in that Day, Christ is asham'd to own. — Mark 8.38.
What, tho' the world rejoice and vaunt,
Against the despised, rejected Protestant? — Joh.16.20.
Altho', now Protestants seem much affected,
Yet 'tis question, whether in heart respected. — Psal.12.2.
Dissenting Protestants, I mean, how they
Seem now reviv'd, and bear some sway,
I fear a Cloud in latter end of the day;
Therefore, be not presumptious, watch and pray.
Stand fast, Protestants, against the Pope, } — Psal.118.6.
Fear not the biggest hatchet in all's shop, } — Mat.10.28.
Fear not the Pope, nor his bloody rope. — Lev.19.4 & 26.1.
Fear not to own Protestant Religion, stand
Since have a tolleration by the King's hand:
Improve the Mercy, Protestants, stand fast,
That Christ may be our friend at last.
Own Protestant Profession, Scripture saith,
Edifie one another in the holy faith: — Jud.20.
Let's not set our hand unto God's Plough,
And look back, God will not that allow; — Luk.9.62.
Yet many Men look back, even now, }
Like Water men, I could tell you how, }
They look one way, and the other row. }
Janus-like, many such in our Nation,
Are for their own int'rest and reputation: — Act.19.24,25.
Many Men care not for the smile of God,
If they can enjoy the World; so odd
Are they in their lives, and herein
Count it Wisdom to sleep in whole skin.
Time-servers, if the world they inherit,
Contented, sensual, having not the Spirit; — Jud.19.
If they enjoy the mercies of a Bruit,
Fat Pasture, Peace, they will turn to't,

Are

Are for a part in Paradiſe, ſin and vice,
Enjoy the World, care not for Paradiſe.
Gen.27.22. Many have *Jacob*'s ſmooth tongue, and
Talk well, but have *Eſau*'s rough hand:
Many have great notions, high ſpeculations;
But in life, heart, corrupt converſations;
They profeſs much, like Angels of light,
2 Cor.11.14. But do deeds of darkneſs; heart's not right;
When Religion's countenanc'd by Authority, then
Forward in way of Profeſſion, no ſuch Men;
If Religion is ſhut at, Sun don't ſhine,
Joh 6.27. Come a ſtorm on Religion, then decline;
If the Goſpel be not for their advance,
Farewel Religion, after worldly int'reſt dance,
As true in our days, as my name's *Huſnance*.
Many ſuch in *England*, who like the Maſs,
2 Tim.4.10. Are for their int'reſt in the World; alas,
Experience tells, how from Religion paſs:
Profeſs much, go to the high Prieſt's Hall,
And then if try'd, deny Chriſt and all;
Tho' Chriſt, the Goſpel, in word don't deny,
Mat.26.56,57, Yet when in queſtion, with the world comply:
58. This is following Chriſt afar off, and
Many ſuch followers are in *England*;
Joh.6.66. The experience of this, we had of late;
In Perſon, Men; in action, Devils incarnate:
How they were by many accommodated,
Had love, when many others were hated;
How many did comply with ſin and evil?
Rom.1.32. Rejoice with ſuch, were as bad's the Devil:
Jam.4.4. Pretend love to Chriſt, yet part will take
With ſin and evil, ſo Chriſt in action forſake;
I confeſs it was a tiring time in the Nation,
Rev.3.10. And Scripture tells of an hour of temptation,
Which ſhall try all that on Earth do dwell,
Who ſhall be for Heaven, and who for Hell;
Therefore in thy heart falſe hopes don't breed,
Rom.2.6. God renders every Man according to his deed.
What profit then, if the whole world gain,
Mat.16.26. And loſt their Souls in everlaſting pain?

'Tis

'Tis true, now's a toleration, they ſeem alive;
But come a ſtorm, run like Bees into a Hive:
Are for Religion is uppermoſt, come *Turk*, 2 Cor.4.4.
To keep their int'reſt in the world are ſor't.
What's the end of thoſe things? I cry, Heb.10.38.
What' world, or Men's favour, when muſt die?
Therefore, mind death, and believe eternity. Job 36.19.

SECT. XLVII.

Conſider what's ſaid, take it in good part, 2 Pet.3.12.
I aim at good, I ſpeak it with my heart:
To Apoſtate is dreadful, as ſaid before;
Alſo, without in Chriſt, miſerable poor. Rev.3.17.
A word I have to ſay to ſome Men more,
And it is to them, who do lay aſide
Holineſs in Practice, to do duty can't abide; Tit.1.16.
Inſtead of doing duty to God in Prayer,
By faith in Chriſt, this they don't deſire;
But in falſe Preſumption, they ſtill aſpire,
Delight wallowing in ſin, as the Sow in mire. 2 Pet.2.22.
Chriſt dy'd for Sinners, all's done by Chriſt,
So take liberty to ſin, live as they liſt.
That in Men's lives this ſhould be found!
Shall we ſin, becauſe grace doth abound? Rom.6.15.
God forbid, yet many ſuch in our nation,
Say, Chriſt died for Sinners in their ſtation,
So live ſtill a ſinful converſation.
Rouze Man, in falſe hope don't ſtill ſleep,
Whatſoever Man ſoweth, that ſhall he reap: Gal 6.7.
God renders every Man according to his deed, Rom.2.4,5,6.
Then don't falſe preſumption always breed;
The point of diſtinction by the ſtanding rod,
He doth not Righteouſneſs, is not of God. 1 Joh.3.10.
Remember what's ſaid before; when ſick,
Don't you ſend for a Phyſician very quick,
As a means for health; the cauſe is ſad,
Uſe means for the Body; yet like Men mad
Uſe none for the Soul, but conclude the end,
Yet exclude the means; Oh! do not pretend

Hopes

Hopes for Heaven, and ſtill in thy ſin lie,
Job 8.13. This will bring eternal death, my lines cry,
Heb. 12.14. Or elſe I for thee will eternally die.
God fits us by his Word and Spirit alone,
Doſt uſe the means, or elſe uſe none?
God fits us by duty, by faith in prayer,
2 Pet. 1.10. Doſt uſe duty, or elſe to duty no deſire?
Up, and be doing thy duty by reflection,
For action ſpeaks out Man's affection;
To what a Man hath a heart, he hath a hand,
Joh. 14.15. If Man love Chriſt, he will keep's command,
And not live in ſin and wickedneſs ſtill,
So to excuſe his ſin, ſay, hath not free will;
'Tis idle talk and fancy, meer dreams,
Act. 5.3. 'Tis Satan fill Men's hearts with ſuch extremes.
There is a defect in will, but more in heart;
Rom. 10.10. With the heart Man believes, from ſin depart.
Take heed what thoughts with thee lurks,
Eph. 2.10. We are created in Chriſt unto good works:
We can't partake of ſin's cup of evils,
1 Cor. 10.21. And the Lord's cup, and the cup of Devils,
Saith Scripture, therefore mind it well,
Can't enjoy Heaven, and keep way of Hell:
Caſt off falſe hope, remember what I tell,
Heaven muſt enter thy heart here by grace,
Or never enjoy Heaven, that's a holy place;
Heb. 12.14. As you hope for Salvation, Holineſs embrace,
Up, and be doing in thy earthly race,
Practiſe holineſs, don't God's Image deface.
Well doing makes happy, ſaid Chriſt the Son,
All Goſpel promiſes in this channel run,
Well doing only meets with a well done.
Mat. 25.23. Well done, good and faithful, ſaith the word,
Enter thou into the joy of thy Lord,
Joh. 13.17. If you know thoſe things Scriptures record,
Happy are ye, if do them, ſaith the word;
'Tis a ſlight happineſs to know in our ſtation,
But know and do, that leads to Salvation:
A Man may know much, yet be ſo evil,
1 Joh. 3.8. In his life, a member of the Devil.

Satan

Satan knows ſo much, if not more than any;
Know, and not do, is the ſin of many,
And are like Satan in this, Scripture ſaith,
The Devils tho' wicked, yet have faith: Jam.2.19.
Don't reſt in a meer notional ſpeculation,
But know and practiſe it in converſation.
He overcomes ſin, ſhall have a new name, Rev.3.12.
Anſwer the end of Chriſt, dying for ſhame.
Take heed of falſe hope, for God is juſt,
Don't think Chriſt dy'd to maintain luſt;
But to live righteouſly, godly in our ſtation, Tit.2.12.
Without which, no evidence for Salvation;
We muſt work in the Vineyard hard,
Before we can have our peny for reward; Mat.20.2.
Not a reward of merit, but of free grace,
All are not call'd to work in their race,
Good works are evidences of Regeneration;
Not that we merit, 'tis but qualification Col.1.12.
By Chriſt alone, as ſaid before, is Salvation.
If love your Souls, live a holy Converſation,
Fight the good fight of faith in our Station, 2 Tim.4.7.
That we may obtain Faith's end, Salvation. 1 Pet.1.9.
Walk circumſpectly, don't run in a hurl
Of Uncleanneſs, Luke-warmneſs with the World: Eph.5.15,16.
Redeem time, the days ſo evil are, they
To depart from evil, makes Man a Prey; Iſa.59.14,15.
Get on ſpiritual Armour, make good play,
Before comes to *Canaan*, *Anakins* in the way.
You can't tell what times may afford,
Stir up thy faith, depend on the Lord & 45.22.
By faith, expect fulfilling of his word;
Then fear, leſt inſtead of Peace, a Sword:
Obſerve the times, tho' peace be pretended; Mat.24.34,10.
Yet before Chriſt's coming, many offended.
Now's a liberty of Conſcience in the Nation,
Yet many offended with the Toleration; & 18.7.
Eſpecially Prieſts, how they in heart jarr,
Yet Biſhops, the cauſe of Trouble and War. Jer 23.1,2.
Many others diſcontented, yet ſin don't ceaſe,
As our ſins, ſo troubles will increaſe, Iſa.57.20.
Becauſe to the wicked, there's no peace.

No content with few in the Nation,
Mat.24.34. 'Tis fulfilling Scriptures in their Station,
And threatens unto *England* desolation,
Or Judgments in a severe dispensation.
Now we have liberty, let us be active,
Mat.6.20. Provide for a Storm; like Bees are alive
In a fair day, gather Honey into their Hive.
Luk.12.33. Now provide for your Souls in this calm,
Be earnest with God, lest end in a storm.
As sure, as Scripture's true, can't stand long:
To provide for your Souls is no wrong.
Isa.59.1,2,3. Don't think I have reflection on the King.
No, no, 'tis sin, that evil cursed thing,
That Judgments on People and Nations bring,
1 Sam.12. 25. Hath sometimes destroy'd People and King;
Judgments are fruit of sin's production;
1 Thes.5.3. Yet, some cry peace, when sudden destruction.

SECT. XLVIII.

Say some, before you pass on your way,
A word or two of mortality to us display.
To answer your desire, consider what I say,
2 Pet.1.10. As motives to make sure Election; don't delay,
But from the practice of all sin, hast away
Before Death comes, and the Judgment-day;
Heb.9.27. When Death comes, must to Heaven or Hell
Immediately; therefore, consider what I tell,
2 Tim.2.7. According unto grace given, as present light,
I will lay truth very plain in your sight.
Consider mortality, as thy Glass doth run:
To die, Man, is but to be once done.
Eccl.9.10. If we err in that action, woe, say I,
Unto us, we are undone everlastingly.
Luk.16.23. Either we enjoy Heaven or Hell, not Purgatory:
Let's not cheat our Souls with such a story.
The Prayers of all Men can't bring one to glory,
Without int'rest in Christ, can't be of's Auditory:
Deut.32.29. Therefore, have thy end ever in thy eye;
In all thy actions, consider well Eternity;
For as Death shall be well, or ill ended,
Luk.23.43. With either endless joy, or sorrow is attended.

Mind

Mind death, and thy Soul's joy, or misery;
'Tis attended with eternal flames, or felicity. Luk.16.24.
Therefore, consider death, my lines cry.
Secure thy int'rest in Christ before you die;
Without reconciliation to God by Christ, say I, Mat.3.17.
We are undone forever, to all eternity.
The wise Virgins went with the Bridegroom:
The door was shut, had their eternal doom; &25.4.10.
They that were ready, did behold Christ's face;
Happy you, if whilst the door of grace
Is open, are found ready for Heaven's place. Verse.3.
Woe, if door be shut, Preparation to make;
No Oil in lamp, must into the burning lake; Rev.20.15.
Then in life, thy lusts and sins forsake.
Do that now, whilst life, which, say I, Numb.23.10.
Would'st wish had'st done, when come to die.
Know what mak'st for thy everlasting peace:
Let uncertainty of death diligence increase.
Uncertain as to death's time or hour; Mat.24.42, 44.
When Christ send's death, can't stop's power.
Nothing so certain as death, saith my Rhyme; Heb.9.27.
Nothing more uncertain, as to its time.
Of coming into the World, look about,
Is but one way, but many of going out.
Consider, at death thy immortal Soul alone,
Must go, and appear before the Throne 2 Cor.5.10.
Of Christ, who will render every one Rom.2.6.
According to his works; then don't delay Rev.20.12.
To make thy peace with God in Christ, pray
The Judge to befriend you in that day.
Consider, what would'st wish had'st done,
When come to die, therefore to Christ run.
God will not be pleas'd, but in his Son. Mat.17.5.
Depend on Christ in life, and he will smile,
Make us happy, tho' by nature, Sinners vile;
Therefore, watch, saith Scripture, and pray;
For to Salvation, Christ is the only way. Act.4.12.
For mercy, you will cry, when come to die: Pſal.119.60.
Oh! then, take the way of Mercy speedily.
You know not how unfit you may be Luk.19.6.
for Repentance, when death shall seize thee.

This

This for truth, you may see very plain,
Many in sickness, are overcome with pain.
All friends can do, is often in vain.
Job.16.2. Can't ease the Body, much less the Soul:
Miserable comforters, they may be all.
What tumblings, what pains in the head,
And can't make use of a bit of bread?
Is this a time to repent? Is this a season
To believe, when often depriv'd of reason,
Job.18.4. And assaulted by the King of Terror,
With thoughts of sin fill'd with horror?
Then Satan, and all Powers of Darkness swell
Against thee to bring thy Soul to Hell;
When in sickness, thou art near thy end,
Then will Satan to accuse thee attend.
Rev.12.10. Satan is call'd the Brethren's Accuser, he
Envies Man's happiness, in Scripture, see.
Satan goes to and fro the World's Globe
To destroy Souls, see in the cause of *Job*
Job.1.7. And others: His name Legion, many at command,
To resist, or accuse, stands at Saint's right hand.
Zech.3.1. Oh! fear his snares, don't thy self delude,
He's a lying Spirit, hath destroy'd a multitude.
Satan, like a roaring Lion, doth not delay
To destroy Souls; then in this thy day,
1 Pet.5.8. Whilst hast health, keep out of his way;
In sickness, not capable to defend his Play,
2 Cor.2.11. Acts all his subtilty to make thee his Prey:
Like a cunning Gamester, at a dead lift stand
Against thee; unless Christ hold thy hand,
Luk.22.32. Wilt be cast, then obey Christ's Command.
Work out Salvation in fear and trembling;
Live to Christ, cast off dissembling.
No Repentance after death in way of Salvation,
Therefore, live holy in thy Generation.
Consider, when in this life, run thy race,
Thy Soul carries nothing with it but grace;
When separate from the Body, comes in place,
To receive Sentence according to its deed
2 Cor.5.10. Done in the Body, false hope do not breed.

Make

Make thy peace with God on good ground,
No Salvation, without in Christ found.
Walk by Christ's rule, and daily direction; Joh. 14.6.
Watch thy heart, depend on Christ's protection;
Mortifie thy Members, which to sin move, Col. 3.5.
Pride, Covetousness, and also self-love:
Strangle thy lusts, fear God, and herein,
Stand at Sword's point against beloved sin;
Those sins to which by nature most prone, Prov. 14.12,
Let not any loved sin in thy Soul alone; 13.
Those sins which did'st delight with gladness,
At death turn into sorrow and sadness: Luk. 6.25.
No more pleasing the flesh, no more joy
In sin, those things will thy Soul destroy.
All vain pleasure and sinful laughter
At death depart, and Judgment comes after; Heb 9.27.
Then all thy secret sins at Death stand,
Conscience open'd with a Sword in's hand,
To accuse of the breach of every Command; Rom. 2.15.
Without an int'rest in Christ, understand
All thy thoughts, words, and sinful actions; Rom. 2.16.
Yea, thy secret sins, and vile affections
Will be presented to thy view and memory.
Before death begins to close a Sinner's eye,
His Conscience is open, and begins to cry,
Oh! quiet it now with Christ's Blood, say I. Heb. 9.14.
Get an int'rest in Christ before thou die;
His merit to thy Soul by faith apply;
For without the Wedding garment mute. } Mat. 22.12.
Go ye cursed, is a very sad salute; }
Eternal death and misery is sin's fruit. Rom. 6 23.
Oh! live to Christ before it be too late,
On a moment depends thy eternal State; Jam. 4.14.
Whilst hast life, consider this word Everlasting:
Mind Death, for when thy eyes are blasting,
To all worldly comforts, death puts an end, }
Take Christ for Refuge, make him thy friend, }
By holy resignation unto Holiness attend. Heb. 12. 14.
Prize time and life, also remember this,
After death, no mending what is amiss

In

In thy Soul; for as the Tree doth fall,
Eccl.11.3. So it lies; as death leaves us, so we shall
Rom.14.12. Receive Sentence, accordingly be judg'd all.
Act.17.31. Then live to Christ, whilst here remain,
That after death, with Christ may'st live again.

SECT. XLIX.

2 Tim.2.14. Consider farther what's said concerning body,
As well as Soul, don't live a wicked noddy:
Observe, not only thy Soul is immortal,
But also thy Body, understand this exhortal;
Tho' thy Body die, as to its first being,
Yet intentionally is immortal, seeing
It lies in the Grave but till the Resurrection;
None but Sadduces can deny it by rejection.
1 Cor.15.53, 54. For this mortal, must put on immortality:
This is a Mystery, which Scriptures discry,
Col.1.26. That the Body doth not die eternally;
But in the Grave, till Resurrection doth lie;
And then, Soul and Body, 'tis very plain
In Scripture, shall be reunited again.
Col.1.21. to the 23. verse. Oh! happy, if in Christ, Oh! then, what joy
To Soul and Body, nothing shall annoy;
If lived holy, then Soul and Body rejoice,
Joh.3.29. As a Bride doth, to hear the Bridegrooms voice.
Happy then those Bodies, that do not yield
Rom.7.12,13. Their Members, as Instruments of Sin's Field.
But unto Righteousness their Members apply;
If not, Soul and Body must eternally die:
The Body by Christ's power shall appear,
The Soul come with trembling and fear;
Joh.5.27. to the 29. verse. The Body from the Grave, the Soul from Hell,
If wicked, consider this, and mind it well:
What's to indure God's wrath, none can tell;
Psal.90.11. Dreadful for Body, and Soul to live in Hell.
What a woful and miserable salutation,
Mat.10.28. When Soul and Body must to desolation,
Oh labour how to prevent it in thy Generation,
That forever have their eternal doom.
& 25.6. Oh! then, whilst life, meet the Bridegroom,

Christ

Christ Jesus, unto him by saving faith fly;
Get Oil in thy lamp, Christ's merits apply.
Live in life unto Christ by holy dependancy;
Remember thy Body lives again, tho' it die; Job 14.14.
Then not only for thy Soul's Salvation, reflect;
But also thy Bodies eternal welfare respect.
Consider this, do not think 'tis a Story;
If no grace, whilst in this Body, no glory. Heb.12.14.
Let me tell thee, they are as Brother,
One can't be happy without the other: Rom.6.12.
Seeing the Body must have an eternal being
With the Soul, then in thy life be freeing
Thy Bodies corruptions, prepare like a Bride, & 8.10,13. Rev.21.2.
To entertain thy Soul, since they divide
But for a time; Soul must again inherit
The Body. From filthiness of flesh and spirit, 2 Cor.7.1.
Cleanse thy self, and present thy Body
A living Sacrifice; not like a polluted noddy Rom.12.1.
Of Sin, 'twill not be acceptable unto God:
Live holy in Body, fear God's eternal Rod.
Don't make those things eternal by abuse, Mat.6.31. to the 33 verse.
For punishment, that can't be eternal for use.
Seeing thy Body, as well as thy Soul
Must live eternally: On then in all
Thy actions, have eternity in thy eye.
Remember, and consider, tho' thy Body die, } Deut.32.29.
It must live again unto all eternity.

SECT. L.

Some may say, Which hath the great'st hand *Object.*
In sin, the Soul or Body I would understand:
That the Body defiles the Soul, by the way, *Sol.*
Or is the only subject of sin, I can't say:
Yet the immediate original derivation
Of sin unto us, Men and Women, in station,
Is only by our bodily Generation,
From *Adam*, as a means of sin's propagation Gen.4.1,2.
In the World by death, hath it's abrogation;
By sin came death, and observe herein,
The Body must die as the fruit of sin.

For

1 Cor. 15. 50. For Flesh and Blood cannot inherit;
Therefore, the Body dies, and only the Spirit,
The Soul is capable of joy or misery,
Luk. 16. 23. Upon dissolution of the body immediately.
Object. But some may say, as they pass by,
For the Bodies Sin, Why must the Soul die?
Sol. The Soul is principal in Man, and chief,
Is confederate with the body, as a Thief
In sin, so partakes in joy or grief;
Also consider, when I have said all I can,
1 Cor. 14. 20. The Soul is principal, and cheif in Man;
Without it, Man were but a sensitive Creature;
Reason, Understanding, adorn Man's feature,
Psal. 49 20. The Understanding, and Conscience at least,
Without which, the Body were as the Beast:
As to its first being, the Soul capable of grace;
Rom. 6. 6. Then with thy Body, don't thy Soul deface.
Live holy to God in thy life's desire,
Mat. 10 28. Lest Soul and Body be cast into Hell fire.
Don't live in sin still, like a wicked noddy,
Mind not only thy Soul, but also Body.
I mean it's eternal welfare, seeing must
Job 19. 26. Live again, after 'tis turned unto Dust.
I need not say, mind thy Body's preservation,
As to its present being in thy Generation.
Most Men and Women in their station
Are for the present being: Oh! how prone
Phil 2. 21. And careful for the Body is every one?
What pains Men and Women take, and care
For the Bodies temporal being, don't spare
Any pains, when the Soul hath no share,
Nor Body neither, as to its eternal welfare,
Mat. 6. 31. Cloth the Body, when their Souls go bare.
For a temporal being, every thing in's place,
Rev 3. 5. For the Body, when the Soul hath no grace:
The Body daintily fed, and neatly dress'd;
When to it's eternal welfare, no care express'd.
In life for a present State, art such a lover,
Mat. 22. 12. When no Wedding-garment the Soul to cover,

How

How ſad to ſee, under a beautiful face,
A deformed Soul, for want of grace;
Therefore conſider Reader, what I unfold
When thou thy ſelf, doſt in a Glaſs behold:
Remember, when in thy dreſs, mind it well,
Say 'tis pitty ſuch as I, ſhould go to Hell;
Be holy, in Soul and Body, in grace excel.
Caſt off thy pride, and the Lord intreat
For Salvation, of Soul, and Body compleat,
Thy Body ſhould be, the Spirits Temple alone,
By Redemption, you are not your own.
Glorify God, in thy Body, take this advice,
For Soul, and Body, are bought with a price;
Then Read, Hear and Pray, as for eternity,
Believe, Repent, and Practice, my lines Cry,
Knowing, you muſt live, or dye eternally,
Underſtand then what my lines imply
Care for thy Body, with reſpect to Eternity.
Take my advice, don't caſt it by rejection,
Mind thy Body, muſt have a Reſurrection,
Which will augment thy Joy or Miſery,
When Soul and Body muſt everlaſtingly
Joy in Gods preſence, in the heavens high,
Or under his wrath, in Hell for ever lye.
Then whilſt in the body, of ſin repent,
Reſurrection, will Joy, or Sorrow augment
Though the Souls of the Righteous have great
Conſolation, yet 'tis not ſo compleat,
Till the reſurrection, to give another pull,
Reuniting of Soul and Body, makes Joyful
When Conformable to, Chriſts glorious body,
Remember this, don't live a wicked noddy;
Care for thy body, in its earthly race,
Mind Eternity, don't give ſenſuality place
Whilſt life, act thy ſtrength and force
At death man hath, finiſhed his courſe.

Pſa. 119. 37.
2 Cor. 3. 18.
Jam. 4. 6.
1 Cor. 6. 19. 20.
Mat. 25. 46.
Pſa. 16. 11.
Joh. 3. 36.
Luk. 15. 3.
Heb. 11. 40.
Phil. 3. 10, 21.
1 Tim. 6. 12.
2 Tim. 4. 7, 8.

Sect. 51

READER, how do you, like this ſallet
Theſe are not fancies, as in a Poets Ballad,
2 Tim. 2. 14.

My aim is, thy Souls, and Bodies advance
In way of Salvation, and from ſins ignorance;
Then pray for me, who am poor huſnance
Jam. 5. 16. And before we part, or our way divide,
I will diſplay briefly, Covetouſneſs and Pride,
Becauſe they are ſins, we all, rightly appli'd,
Are guilty of, in our lives, can't be deni'd
Gal. 5. 17. Other ſins are plainer, in mens generation,
to 21. As Drunkenneſs, Swearing, Idolatry, Diſſimulation,
Lying, Cheating, Murder, and ſometimes Fornication,
And other ſins, are more viſible in ſtation;
Though Pride, Covetouſneſs, be not ſuch a ranger
In ſight, yet by it, our ſalvation is in danger
There is no ſin worſe, in any mans ſtation,
Prov. 16. 5. Than pride, the proud in heart are abomination
Unto the Lord, ſaith Scripture Revelation
Neither is there any man in's generation
But hath ſome Reliques, in's converſation,
of this ſin pride in heart, by exaltation,
Yea the beſt of men, have ſome inclination
To this ſin pride, eſpecially, if things divide
And all things go well, on their ſide,
2 Chron. 32. 25. As *Hezekiahs* heart, was lifted up by pride,
There is no man, but hath this ſin to hide
In his heart, therefore take heed of pride:
The Seed Plot of this vice, is mans heart
Not in Apparel or Riches, my lines impart
Theſe are but the effects, of this thing
Pride; a begger may be, as proud as a King:
Therefore, take heed of pride, in thy Station
Heb. 4. 13. God knoweth thy very heart, and inclination,
Be not like thoſe, which my lines deſcry,
Job 12. 4. The proud glorieth in all his proſperity,
And ſcorneth the upright in his adverſity;
Pſa. 22. 7. The Enemies of *David*, did him deride,
Nodded their heads, at him only by pride
Pride makes men deſire the uppermoſt ſeats
In Synagogues, and Feaſts, with Regreets
Mat. 23. 6, 7. Of Right Hand, and Walls, in the Streets

Men

Men look, for much reſpect, by Pride alone
From other men, when they deſerve none;
Pride makes men boaſt, of their deſcent, } John 8. 39.
By pride there is very much diſcontent
In the World, and in our days very frequent.
The Wife oppoſeth the Husband, by pride 1 Pet. 3. 1. 6.
Children, their Parents ſometimes, can't abide; Eph. 6. 1. 3.
By pride the Servant, his Maſter doth offend,
Pride, maketh the Landlord, to contend
With the Tenant, Pride Separates a Brother } Pro. 13. 10.
One Neighbour goeth to law, with another
By pride, till the Lawyer, their mony ſmother.
Pride many times, cauſeth the ſuperiour
to trample, and hector, on his inferiour; Pſa. 10. 2.
Pride cauſeth many, vile wicked Jarrs.
Raiſeth one nacion, againſt another in Wars
Sometimes pride, appeareth in apparel
And in behaviour, ſometimes cauſes a quarrel: Iſa. 3. 16. to
What monſters, ſome make themſelves by pride v. 23.
If God ſhould create them ſo, 'tis impli'd
Many Men and Women, would have cri'd, Pro. 30. 13.
Pride into extreams doth men often hurl,
Pride is a wicked evil, in the world,
Pride in the wicked is, of ſuch a degree
That againſt the Godly, they malicious be } Pſa. 86. 14.
David ſaid, The proud, are riſen againſt me.
The Learned Doctors, of the Law, by Pride
To have Chriſt preach, could not abide
Becauſe Jeſus Chriſt, was a Carpenters Son Mar. 6. 3.
And not bred, as their pride did run
In the learning, of the Scribes ſo deem'd
Chriſt, as to outward appearance, was eſteem'd,
His divinity in Humanity, was to them a ſtory,
The Chief Prieſts and Rulers, did not ſee his glory; Mat. 26. 59.
They were puſt up, with their learned pride
That Jeſus Chriſt by them was caſt aſide
And are the ſame, unto this day by pride, and 27. 20.
Chriſt in a poor man, the high Prieſts can't abide.

By reaſon of pride, the Biſhops ſtill contend
And oppoſe Chriſt in his people, yet pretend
Chriſts miniſters: dreadful is their end,
Jud. 6. Pride only was, the wicked angels fall
Pride caſt *Adam*, out of paradice with all,
Pride led proud *Haman*, ſuch a dance
Eſther 7. 9. That at laſt, the gallows, was his advance.
Pride made the rich man, fare deliciouſly,
But when dead, in hell lift up his eye
Luk. 16. 24. And for a drop of water, he did cry:
Oh therefore be humble, mind humility,
We have ſin'd. by pride, reader thee and I,
And all Men, and Women, as my lines imply
Either, by an external, or ſpiritual pride
Which without watching, our hearts hide
This ſin; therefore, take heed of ſecret pride.
Learn of Chriſt, to be humble, and pray,
Mat. 11. 29. And Chriſt will guide thee Salvations way,
Be humble, and depend on Chriſt, I ſay,
Pſa. 25. 9. By Faith, and thou ſhalt not, go aſtray;
The humble, in their Judgment, God will guide,
Jam. 4. 6. Gives grace to them by ſpirits operation appli'd,
But abhors the proud, oh take heed of pride.

Sect. 52.

NOw Reader, conſider what's ſaid, of pride,
Jer. 13. 15. And Covetouſneſs, I will bring by its ſide:
For Pride and Covetouſneſs go together,
Moſt times, in Men and Women, are as brother,
Ambition, and avarice, are birds of a feather,
They are both links, of the ſame Chain,
Eph. 5. 5. The Covetous man, is an Idolater plain,
His heart being ſet, upon deſire of gain.
Whatſoever, a man ſets his heart on
More than on God, if his affections run,
Inordinate on vanity without a bridle
Of moderation, that is only mans Idol;
Col. 3. 5. A Covetous man, is an Idolater ſo odd
What his heart is moſt ſet on is his God,

Deſire

Desire is the beginning, of this evil,
And promotion, the end is from the Devil:
The Covetous man, blesseth himself in all
He hath, and sings a *Requiem*, to his Soul,
Thou hast much goods, laid up in store, } Luk. 12.16.
When the Soul is most miserable poor } to 21.
For want of grace, see rich glutton before.
A Covetous man, is commonly an oppressor,
Cares not, how of what's anothers, is possessor,
Covetousnes, spurs men to unjust action,
For gain is from, inordinate affection
This sin is originally, from the Devil,
Desire of money, is the root of all evil: 1 Tim. 6. 10.
He that desireth, and Coveteth gain }
Will leave no way, unattempted, 'tis plain, }
So he may his covetous end attain;
Jesabel she did, subborn false accusation, } 1 King. 21. 9,
Against *Naboth*, for his vineyard or habitation, } 10.
See the cruel desire, of Covetous Station
David will slay *Urias*, to marry his Wife, } 2 Sam. 11.
Gehazi will tell a lye, to *Naaman* in's life } 14. to the end.
For love of Silver, Covetousnes was so rife,
By Lying, Murder, Oppression you see plain, 2 King. 5.
Men commit, the worst of sins, for gain; 20. to 23.
And to accomplish, their covetous end
Care not how, or what way they offend:
The life of the owner, without any delay
For gain, Covetous men will take away,
Covetous men, not content with what they have,
But the more riches, the more they Crave;
Like the Grave, barren Womb, Earth, Fire, Pro. 30. 16.
So insatiate, are Covetous mens desire,
To gain earthly things, will with *Saphira* lye, Act. 5. 8.
Achans Wedge of Gold, they can't pass by,
Murder with *Achab* with *Judas* will betray,
For love of the world, they run hells way,
The Worlds love, kept those invited, at least
From coming, unto the great marriage feast, Luk. 14. 17.

Love

Love of the world is like a wicked *Charm*,
One could not come, Covetousness bought a farm,
v. 18. Another, worlds love, had married a Wife,
Therefore he could not come for his life:
v. 20. A third had bought, Yoke of Oxen must try
Them so from coming they all pass by;
v. 19. Take heed worlds love, don't so by us I Cry,
We too guilty of this sin, reader thee and I
'Tis like, *Delilah* hath ten thousand slain
Consider it, and inordinate love refrain
With the heart we are bid, to forsake God }
Not with our feet, when affections so odd }
Are set on sins vanity, in the Land of *Nod*,
Eph. 4. 17. This is forsaking the Creator, and herein
To be estranged from God in heart no greater sin,
Though we may not be guilty, so compleat;
Of Covetousness, to commit Murder, *Satans* feat
As some others, or oppression, let's not Cheat
Our Souls, because not sinners so great,
Prov. 23. 26. As some others are, but who hath thy heart;
God or the World most, fear this will part,
God and thy Soul, that mind earthly things;
More than God, everlasting death brings
Phil. 3. 19. Covetousness is an evil root, of a bad tree,
Which bringeth forth evil fruit, you see;
Covetousness makes the Judge, in's degree
Mica. 7. 2. 3. Judge for reward, when money comes free,
Stifles Conscience, till in Hell's misery;
Covetousness, makes the Lawyer for a fee,
Plead right or wrong, all for money he
Luk. 11. 46. The cause good or bad, will a Solicitor be,
Will make a Cause strong, though it wear weak,
But if purse be dumb, his tongue can't speak.
Wo unto Lawyers as the Scriptures tell,
When with their brother *Dives*, in Hell,
Then they will reflect, on all the wrong
They have done many, all their life long
Luk. 16. 23. When Cry for water, to Cool their tongue
24. Oh Consider Lawyers, then this among

What

What profit when have plaid your Game?
When Cry I am tormented, in this flame?
The Priests also is, for Covetousness plain
Like *Balaam* Priests, are greedy for gain
For Cruelty, have gone the way of *Cain*
Without money few Priests would remain; Mica. 3. 11.
Bishops and Priests, all preach for hire
The wages of unrighteousness, they desire,
Little Consider, *Judah* in *Tophets* Fire: Isa. 30. 33.
To Covetousness all men, almost aspire.
Covetousness makes Tradesmen from truth evade, Act. 19. 25.
Many lies for gain acted in every Trade;
What profit, if the whole world gain
And lose their Souls, in everlasting pain Mat. 16. 26.
Oh think then, what 'tis will you stand
Instead, when Judg'd by the almighty hand, 2 Cor. 5. 10.
Don't after vanity so much be at strife
Labour for that endures to eternal life. Joh. 6. 27.
Oh Cast off Sin, in Conversation I Cry,
Whether Rich or Poor, as my lines imply Col. 1. 27.
To conclude this head of Covetousness and
Also of pride, Reader, this understand
Pride and Covetousness bear a great sway
Consider how true meaning doth decay. 1 Cor. 10. 15.

Page. 53.

COme on Reader, in love if thou please,
I'le shew greater abomination than these Ezek. 8. 15.
Oh what a Troop of Weepers I descry,
Of Widows, Fatherless, Exiles in my Eye, Isa. 59. 4.
As Prisoners who were condemned to dye,
By that bloody wretch *Jeffreys* my lines imply,
By him mens lives been bought and sold
Without money death like Sheep of a fold Mica. 7. 2.
That in *England* for truth should be told
But vengeance hath *Jeffreys*, for is now in hold
Also for money *Jeffreys* had a new supply,
For those exil'd if any had money to buy.
'Twas hanging Forenoon and Judging the After, Hab. 3. 14.
Oppression for money made *Jeffreys* laughter.

'Tis

'Tis fulfilling Scripture though the Prophet's dead,
Buy and sell my people as they eat bread;
Psa. 53. 4. Judge asketh a reward, great mens desire
Was to Crush the poor most did conspire,
Consult together for money were so greedy,
Mica. 7. 3. So wrapt up or of your lives we speed ye
First to take many lives they did debate
Jer. 30. 20. Then after hanging their Goods and Estate;
This to the Lord for vengeance did Cry,
Hos. 4. 1. 2. Though did seem nothing to some pass by
Yet *Jehovah* hath heard the oppressed, say I,
Though wicked men are not rid immediately,
Yet as sure as Gods word in Scripture's true
Sin of oppression vengeance will pursue
Jer. 23. 10. Oppression in Justice blood toucheth blood
For Swearing *England*, mourns sin not withstood
Murther, drunkenness common in the Nation,
Covetousness, Pride, Idolatry and Fornication
Gal. 5. 19. to 21. Besides Hypocrisie, Formality, Dissimulation,
Of many professors and others I dilate
In *England* many other things abominate,
The world is corrupt both age and youth,
Few in our days are valiant for truth,
They proceed from evil to evil, speak lies,
Jer. 9. 3. 5. And weary themselves, to commit iniquities,
The Drunkenness, Idolatry, that's in *England*,
Swearing, Adultery, Oppression, did stand
Till God came, by's wonderful dispensation,
Oh let's improve it, by a real reformation
Let's repent and reform, sweep our own door
Zeph. 2. 3. Let's turn to the Lord, and sin no more
Now, from oppression I will take my way
And the evils of the tongue, a little display
The tongues evils are so many, and great
That I can't describe them all, compleat,
Yet I will give, a brief demonstration
Of its horrid evils, in mens generation
Isa. 8. 20. Still observing the Scripture Revelation
As my Rule, and guide, to Salvation,

Whilst

Whilſt I am in the world, huſnance
Scriptures brought me, from my ignorance
By the Spirits Operating, Gracious, Glance
To proceed againſt the tongues evils I advance;
Firſt, Curſing is an evil of the Tongue — Pſa. 10. 7.
Which is too too common, now among, — Rom. 3. 14.
Some, in this ſin, are ſo wicked rife,
Are ſo impious, like unto *Jobs* Wife — Job 2. 9.
Curſe God, when are croſt in their life,
Many in this ſin, are in earneſt ſtrife;
Out of the mouth of wicked ungodly men
Proceeds bleſſing and Curſing; Oh when — Jam. 3. 10.
Will men be reformed, and fear God?
Dreadful under Goſpel light, to be ſo odd,
Live wicked ſtill as in the Land of *Nod* — Joh. 3. 19.
Take heed of this ſin, dread Chriſts rod.
Many are given ſo to Curſing, at leaſt
Curſe any thing, nay the very beaſt;
If Croſs them a little in their Station,
Then preſently, a dreadful imprecation, — Lev. 24. 23.
Too Common with Maſters, in the Nation
And more Common with Servants Station; — Rom. 12. 14.
Nay, many in this ſin are ſo rife,
Will Curſe their Children, and Wife;
Nay, many, for triffles, Curſe one another, — Pro. 20. 20.
The Wife the Husband, the Siſter her Brother.
Oh theſe things ought not to be ſo,
Saith Scripture, oh fear an eternal wo, — Jam. 3. 10.
No longer, in this wicked ſin, don't go,
Leſt the Lord, thee into hell throw;
Yet many now, belch forth ſuch blaſphemi
There's no fear of God before their eyes,
Swearing, Curſing, is to many pleaſant play s — Rom. 3. 14. 18.
Nay, falſeſwearing common in our days;
For many of late, by falſe accuſation, — Jer. 7. 6. 9.
Did not fear to bear in their Station
Falſe witneſs, to bring ſome to deſolation;
Falſe witneſs, hath been in our Nation

Jer. 8. 10. Too common, in this wicked generation.
and 9. 4, 5. By falſe ſwearing, men deſtroy the poor
And innocent, and rich too, heretofore ;
Oh may it not be ſo, any more.
Take heed of this ſin in thy generation,
Hoſ. 4. 2. Falſe Swearing Perjury brings damnation ;
God himſelf, will paſs their deſolation,
Nay, be a ſwift witneſs, for condemnation,
Mal, 3. 5. Againſt falſe Swearers, in their generation.
Caſt off this ſin, before it's too late
Zech. 8. 16, Execute Judgment, uprightly, in the Gate ;
17. v. If men did fear the Lord, Scriptures ſay,
They would hate every falſe way ;
Pſa. 119. This ſin, falſe ſwearing, though high it fly
104, 128. v. Is no other than an aggravated lye,
Lying is alſo an evil of the Tongue ſay I :
Lying, is a great ſin, a wicked evil
'Tis the very mark of the Devil,
For he is a Lyer, and all Lyers Father,
Joh. 8. 44. Saith Scripture, ſee this the rather ;
And dread lying, though uſ'd by many,
'Tis a great ſin, Nay there ſhall not any,
Injoy heaven, who love ſin of lying,
Rev. 22. 15. Take heed, and from this ſin be flying;
To his Neighbour, let all ſpeak truth,
Eph. 4. 25. Unto one another, both Age and Youth ;
For ſin of lying, let great and ſmall,
Joſh. 7. 25. Dread Gods Judgments Rich and Poor all,
Take heed of diſſembling and equivocating,
Act. 5. 10. Caſt off vain words, and Idle prating:
Though many reproach Gods holy ways,
1 Theſ. 4. 6, His people, his worſhip, in our days,
7, 8. v. By deſpiſing and wicked, diſſembling plays,
Job 21. 14. Becauſe, care not for knowledge of Gods ways,
They can Lye, Curſe, Damn, and Swear,
Reproach others, and alſo, falſe witneſs bear :
He that inventeth, any falſe report,
Doth wickedneſs, yet to many, 'tis ſport,

Little

Little conſider, they work for the Devil,
Should not follow a multitude to do evil ; Exod. 23. 1, 2.
Or join with any, to overthrow truth,
Take heed, of falſe ſwearing, age or youth :
As before 'tis againſt Gods Command,
Though too much practis'd in *England* ;
Oh let's all deſire, Gods will to underſtand, Pſal. 143. 10
And prize the mercies, we injoy, in the Land ;
All are from Gods Free, Soveraign hand.
Let us caſt, off, all ſin, and among
All, take heed, of the evil of the tongue,
Many Count words nothing, yet when tried
By them, ſhall be Condemn'd, or Juſtified ; Mat. 12 36, 37.
Death and life, are in power, of the tongue, Pro. 18. 21.
Saith Scripture, conſider then among
All thy words, to tell you, my lines mount,
For every Idle word, muſt give account,
Saith Chriſt, therefore, it is no ſtory,
'Tis, Scripture truth, which directs to glory ;
Let words be few, ſuch may miniſter grace } Eph. 4. 29.
Unto others, in our Station or earthly race,
Be circumſpect, don't God's Image deface }
By Idle words, ſee what Scriptures tell,
The tongue is ſet on the fire of Hell ; Jam. 3. 6, 8.
Full of deadly poiſon, an unruly evil,
Many times, an inſtrument for the Devil,
And defiles all, the whole body, ſee
Then, what a multitude there be, Eccl. 5. 2.
Of men and women, of all degrees,
Who little conſider Idle words fees ;
Moſt ſpend their time, in Idle talking, Pro. 10. 19.
How many are, ſtill, this way walking,
How wicked are moſt, in our days,
For Idle words, in work and plays, and 23. v.
He that's moſt wicked the moſt wiſe,
So good Company, as one can be in,
Yet all the while, nothing but ſin ;
A jeſting lye, or a lye in jeſt, I ſtill cry Eph. 5. 4, 6.
May cauſe one in Hell, in earneſt to lye,

Conſider, Idle words may make Laughter,
Heb. 9. 27. But thou muſt dye, and Judgment comes after:
To conclude this head, conſider once again,
2 Tim. 2. 7. Words will cauſe Joy, or eternal pain,
Therefore, Idle words, do you refrain.

Sect. 54.

Mat. 7. 3. ALL this while, methinks, I ſee and ſpy,
How prone to ſee, a mote, in anothers eye,
Can't ſee the beam, that's in our own,
'Tis, too common now, as I have known,
Col. 1. 27. Is Chriſt in you the hope of glory?
Look to thy heart, not after anothers ſtory,
Cry not ſo much, againſt others ſin, alone,
As againſt ſin, and Corruptions, of thy own;
Luk. 18. 13. See ſin in another, common in our days,
So put off, our own repentance with delays;
How common, in *England*, now is this ſin,
That hundreds of years, in the world been;
Gen. 3. 12, 13. *Adam* was ſo bold, told God to his face,
The woman thou gaveſt, brought this diſgrace:
The woman having pluck'd, of forbidden tree,
Would her ſelf free, The Serpent beguil'd me;
Gen. 27. 36. *Eſau* ſold his birth-right, was ſuch another,
He's rightly call'd *Jacob*, a ſupplanter, by's brother;
He don't ſay fool, I ſhould live ſuch Dotage,
To ſell my birth-right for a meſs of Pottage.
Kin. 18. 17, 18. Alſo *Ahab*, aſſoon as he did *Eliſha* ſee,
Ahab ſaid, The troubler of *Iſrael*, thou art he;
Eliſha turns about, throws back the ball,
The troubler of *Iſrael* he doth *Ahab* call:
The Phariſee in's ſelf, no ſin could ſee,
Luk. 18. 11. I do ſo and ſo, what's this publican to me?
Pro. 30. 12. That this is an old ſin, you plainly ſee,
Iſa. 65. 5. Moſt in their own Conceits, from ſin free;
As this ſin, long in the world, hath been,
Prov. 21. 2. So, in *England* now, 'tis plain to be ſeen,
and 24. 2. For ſome, cry, on this man, Thou art he,
That haſt undone us, thou haſt troubled me,

When

When Judgments fall, we can't withſtand
Some cry, *Monmouth* hath undone the Land,
Here I muſt be mute, but I could enlarge,
But that the Oar, may over-top my barge;
Some again cry out, on the other ſide
Say, they are the cauſe, ſo in ſin abide;
Thus they bandy, but who reforms? in ſin run, Jer. 8. 6.
Few men or Women ſay, What have I done?
Jonah ſaid, For my Sake this evil, here's one Jon. 1. 12.
Owns ſin; few ſay, ſin hath us undone;
Cry not of *Monmouths* coming in the land, 2 Sam. 24.
As againſt ſin, ſin the cauſe, if's underſtand: 10.
Neither ſay the Kings the cauſe ſome ſo bold,
'Tis our iniquities, do good things with-hold,
This to us, the Scriptures do unfold; Iſa. 59. 1. 3.
When any people, grow by ſin ſo odd, Jer. 5. 25.
Who ever is the inſtrument is Gods rod, Iſa. 10. 5, 6.
In puniſhing, the wicked, yet ſome counting,
All the defect is in, or from the fountain,
Obj. Say ſome, if the fountain, corruptly appear
How can the Streams, then run clear?
Sol. A corrupted fountain, can't have water ſweet Jam. 3. 11.
Yet when many Streams do together meet,
As a flood rebound, on the fountain Spring,
Make it more filthy, conſider this thing,
When any people, grow wicked, under a King; Pro. 17. 14, 15.
The cauſe is not ſo much, by reflects, 1 Sam. 12.
In the King, or Prince, as in his Subjects; 14, 15.
For the King acts by Counſel in's Station,
And not always, as his own Inclination, 2 Chro. 10.
'Tis a deluſion, for any to ſay I'll declare 6. 14. v.
Such and Such, are the cauſe (Satans art)
Of Judgments, when from ſin, don't depart
Themſelves, but retain ſin, ſtill in heart,
If the Subjects did repent, as Scriptures tell, 1 Sam. 12.
Then King, and Subjects might do well; 14, 24.
God ſometimes raiſeth a King, in his Station,
To puniſh the ſins, of the former generation:

We

We cry, Popery Popery, but continue in ſin,
Iſa. 1. 4. Yet ſin, the cauſe, doth this Judgment bring,
And all other Judgments, but when ſin's full,
Gen. 15. 16. Nothing but Judgments, yea a dreadful pull;
Which in little time, on us will break out,
If we repent not, and turn from ſin about:
Jam. 1. 15. Sin, a forerunner of Judgments, an antecedent
Num. 32. 23. of deſolation, if repentance, it not prevent,
Judgments an effect of ſin, and of Gods wrath,
Ezek. 8. 17, 18. Sin, the provoking cauſe, decreed God hath,
To power out's wrath on us; can any ſay
The effect will ceaſe, cauſe not taken away?
Amos 5. 26, 27. v. If Popery were out the land, if ſin retain
It would provoke God, to bring't again;
Oh Curſed nature of ſin, makes us ſo odd
Pſa. 78. 21, 22. v. To cauſe wrath, in a moſt merciful God,
All have ſin'd let's tremble, before's rod;
Let no profeſſor think, becauſe he
Rom. 3. 23. Is a profeſſor, from repentance is free,
Gal 3. 22. Yet ſome ſay, can attain that degree,
I queſtion, if from ſin, they cleans'd be;
Yet no mans perſon, I do not deſpiſe,
Pro. 30. 12. I hate ſuch a maxim, pure in my own eyes.
Conſider Scripture, you of all Nations known,
Amos 3. 2. Yet you I'll puniſh, don't think ſin haſt none;
I will puniſh thy iniquities as thy own,
Exempt thy ſelf, I'le not let thee alone;
Dan. 5. 27. If weighed *Tekel*, would be too light,
1 Kin. 8. 46. You have ſinned, and that in Gods ſight;
Wo, to the holieſt man alive, if God him try
According to his Juſtice, and holy equity,
Let's ſmite our thighs therefore I cry,
Jer. 31. 19. Like *Ephraim*, let's repent, every one
If God, lets fall's ſtroke, we are all undone,
Iſa. 1. 7. There needs, a perſonal, national reformation
Before Gods wrath fall, for deſolation,
Joh. 5. 14. Let's fear and tremble, ſweep our own door,
Let's turn to God, and ſin no more;

Let

Let there be, Change, in heart and mind,
Let's turn to God, that we may mercy find. Joel. 2. 13, 14.
Obj. Some may say, who are disputable
If God in his Decrees, is immutable;
If his Justice, against a nation is bent,
To what end, is it for them, to repent?
God is not, as man, that he should relent, Num. 23. 19.
Nor as Son of man, in all his intent.
Sol. God is infinitely wise, in his determination,
At what instant God speaks against a Nation, Jer. 18. 7, 8.
If they repent, God, turns their desolation,
Not his decree, this to some seems strange,
God don't change his will, but wills a Change.
God sometimes, changeth a sentence with speed 1 Kin. 21.
He hath pronounc'd, against sinners deed, 28, 29. v.
But never changeth the Council hath decreed;
God said, Yet in forty days, shall *Nineveh* Jona. 3. 4,
Be destroy'd yet by repentance, were not, see 10. v.
In Scripture, but had longer liberty:
Observe, is God like one of us? can he,
When he hath said it, alter his decree?
Denounced Judgment God, doth oft prevent,
But neither changeth Counsel, nor intent,
The noise of heaven, don't threat perdition,
But with expres, or an impli'd Condition;
So that if a Nation, return from ill,
God turns his hand, not turn his will; Pro. 29. 1.
Then repent, *England*, forthwith begin, and 15. 10.
Turn at Gods reproof, break off thy sin:
And thou mayst be yet, a happy *England*,
Yet, God changeth nots will, but turns his hand,
From what's said such a meditation borrow,
Live to day, as if should dye to morrow; Jam. 4. 14.
Knows not what a day, or night, may I cry,
Bring forth by death maist go, to eternity; Psa. 74. 19,
I fear and tremble, of a bloody massacry, 20, 21. v.
Therefore, to God in Christ, by faith apply;
Thy self, and then fear not mans Cruelty,
Get interest in Christ, whiles hast breath, Psa. 29. 13.

Prize

Prize life, pray for Converſion, before death,
Mat. 18. 3. Don t live in ſin, conſider what's ſaid
Let thoughts of wrath, make thee afraid,
Pſa. 81. 11. Live in ſin, is a Judgment, of ſad degree,
From a reprobate life, Lord deliver me,
To live in ſin, a greater Judgment can't be;
2 Pet. 1. 10. Therefore mind, thy eternal ſtate, I cry,
Prepare for death, and alſo, for eternity,
Knows not how ſoon, by bloody hands may die;
Deut. 32. 29. Therefore, have eternity, ever in thy eye.

Sect. 55.

Obj. SAY ſome, Methinks, God ſhould's people free,
From all thoſe Judgments, and Calamitie;
Sol. Conſider man, what thou ſaies, herein
Joſh. 24. 19, 20. v. I muſt tell thee, knows not, the evil of ſin,
God delights, in's peoples proſperity, herein
Obſerve, afflictions are the fruit of ſin,
God never makes, his people, feel his rod,
Till provok'd by their ſinning, againſt God;
Lam. 3. 33. God doth not afflict willingly, but when
Provok'd, then grieves the Children of men,
Curſed evil of ſin, makes us ſo odd,
Pſa. 78. 21, 22. v. To cauſe wrath, in a moſt merciful God;
Curſed nature of ſin, makes us ſo vile,
Were it not for ſin, God would on us ſmile;
God doth his people good, by afflictions fairly,
Hoſ. 5. 15. In afflictions, they will ſeek God early;
In the day of their affliction, mind it well,
Iſa. 17. 7. Then they look unto the holy one of *Iſrael*;
In proſperity, we are like to *Noahs* dove,
If find a twig, to reſt on, will not move
Towards the Ark, till God, out of love,
By affliction, all our props command
From us, all earthly things on which we ſtand,
Pſa. 142. 4. Then, when we look, on every hand,
5. v. Know not what to do, then the rod
Of affliction, drives us then, unto God;
When in affliction, as in a great deluge,
Then we ſay, the Lord is our refuge,

Now

Now Lord, when afflictions, of great degree,
What wait I for? my hope is in thee,
Afflictions to Gods People, when ſanctified
Are for their good, ſaid one, that tried, Pſa. 119.67.
Therefore Man or Woman, thou tells a ſtory 71.
God ſuffers this for's peoples good, and his glory, and 76.
What ever troubles come on the people of God, 10.
Whoever be the inſtruments as his Rod,
God hath his way in it, ordering it mind, 1 Theſ. 3.3.
As to its Meaſure, Seaſon, and alſo Kind,
As to its continuance, without diſpute,
And as to the ends, alſo to its fruit, Amos 3.6.
Troubles iſſue from the ſame love, mind well,
With redemption, of our Souls from Hell,
God doth all in purſuance, of his decree Iſa. 14.27.
And purpoſe of his love from Eternitie, Jer. 51 29.
God hath now, a ſpecial deſign in hand,
Therefore, juſt ſo far, as God will underſtand;
Carry on that deſign, now in the Land
Towards his people's good, he will command,
Or permit, how far, the Enemy ſhall go,
Tho' the wicked in Heart mean not ſo, Iſa. 10.7.
They count to deſtroy many, as they run,
But God over-rules them, as clear's the Son; Pſa. 82. 1.
There's no evil in the City, but what's done
By God; that is ſtill, by Gods permiſſion, Amos 3.6.
And not any otherways, on no condition;
Tho' all things come to paſs, or brought be
According to Gods purpoſe, or eternal decree,
Yet is his decree, the cauſe of no ſin, Jer. 9.14.
The decree inferring, no neceſſity herein
Of conſtraint, but of immutability,
The decree of God, takes away neither Liberty Eze. 18. 31,
From the reaſonable Creatures, nor contingency 32.
From ſecond cauſes, man is not herein
Condemn'd becauſe, man can't chuſe but ſin,
In regard of Gods eternal determination,
But ſins in regard of his own inclination,
Tho' wicked men, do act nothing, ſee Act. 4 37,

But what God hath appointed in's decree,
Yet man in all his intentions ſinneth ſtill,
Becauſe doth all in obedience to's own Will,
Doth not eye Gods command to fulfil,
Luk. 6. 46. But of this I have ſaid, elſewhere more clear,
Shall not at preſent, ſay any more here,
But return again, Reader, unto my way
Concerning afflictions, I have more to ſay,
Proſperity to man's Salvation is a cheater,
Judg. 14. 14. But of troubles comes meat out of the eater,
Tho afflictions come on them like a flood,
Rom. 8. 28. God works all things, for his peoples good,
God hath promis'd never to let them fall,
Heb. 13. 5. God brings ſweetneſs of Worm-wood and Gall,
Yet herein obſerve, tho troubles combine
On us, yet they are no infallible ſign
Eccl. 9. 1. Of Salvation, afflictions are as I define,
Like the Red Sea, in the Scripture found,
Exod. 14. 28, 29. Deliverance to *Iſrael*, when *Egyptians* drown'd;
Gods Rain on Juſt and Unjuſt doth fall,
Mat. 5 45. Doſt remember, the Worm-wood and Gall,
Lam. 3. 19, 20. Is thy Soul humbled here's the end of all?
How doth it work? Doth thy Soul thrive
In Grace, by afflictions? Art Spiritual alive?
Gal. 6. 4. Know thy Heart; if in the World high or low,
By outward diſpenſation canſt not know:
Gods Love or Hatred, then whiles haſt Breath,
2 Cor. 2. 16. Afflictions are the Savour of Life or Death.
Obj. But you may ſay, why doth God delay,
Or ſuffer his Elect in troubles to ſtay,
When wicked men ſometimes none in their way.
Sol. I anſwer, the righteous their Faith's tri'd ever,
1 Pet. 1. 7. Whether they in Gods way will perſever,
And raiſe more praiſe unto God for ever,
When God ſhall them from troubles deliver;
Pſa. 89. 30, 33. But muſt not think themſelves ſo free:
As tho did not deſerve rebukes from he;
Why doth God ſuffer them to be tempted,
2 Cor. 12. 7. By Satans Meſſengers they ſhould be exempted?

Sol.

Sol. When the wickeds Rod is on by permiſſion,
There's that in them, doth deſerve contrition,
Too much ſelf love, Pride a Thorn in the Fleſh,
Actuates the motions of their Souls afreſh, 2 Cor. 12. 7.
God by afflictions cauſeth them herein,
To remember their former ways of Sin,
When *Joſeph's* Brethren ſaw themſelves taken
For Spies in *Egypt*, as by *Joſeph* forſaken,
And in preſent danger of their lives; ſo
The Sin they commited many years ago, Gen. 42. 21.
Came freſh into their minds, and lay
On their Conſcience at that very day.
In all afflictions, to Gods People his intent
Is to humble them, therefore doth ſin preſent;
God intends their good without diſpute,
To purge their ſin is all the fruit; Iſa. 27. 9.
There's need of heavyneſs, tho troubles runs 1 Pet. 1. 6.
On them, without it Baſtards and not Sons, Heb. 12. 8.
To your objection, concerning the delay 10.
Of the wicked in the World by the way,
Reader underſtand, I have this to ſay
In anſwer to haſten the end of my way,
Sometimes God ſuffers the wicked as his Rod,
To humble his people, in the land of *Nodd*, Iſa. 10. 5, 6.
Without afflictions, God people would ſaith
My lines, live more by ſence than by faith,
Alſo to declare the long ſuffering of God,
To the wicked holds in his revenging Rod,
Holds in his Juſtice, holds out his Grace,
If they his forbearance and mercy imbrace; Rom. 2. 4, 5.
All to leave the wicked without excuſe: and 11. 23.
It may be alſo for calling of the *Jews*;
Judgment defer'd on the wicked for Salvation, 1 Pet. 3. 9.
To many unconverted in our Nation,
As brands muſt be ſnatcht out of the fire, Jud. 23.
Oh would all unconverted converſion deſire,
Few know practically what's converſion, pretend
Themſelves Chriſtians, but ſtill blind Eph. 4. 18.
As to practiſe, they never anſwer the end

Ti. 2. 14. Of Chriſtian, their lives never amend,
Conſider what's ſaid, I wiſh as a friend,
The wicked they are left to play
In Sin, till God call them hence away,
But oh for them, a dreadful reckoning day!
God will pay off every unprofitable life,
With everlaſting death, and eternal ſtrife,
Mat. 25. 30. Caſt the unprofitable ſervant into Hell,
There will God make his wrath to ſwell,
Pſa. 9. 17. Againſt the wicked for ever, mind it well:
and 11. 6. The wicked let alone, till God them ſend
Such wounds and pains as know no end,
For theſe reaſons and more might be given,
But I am for brevity, as my name's *Stephen*,
For theſe conſiderations I am ſatisfied,
2 Tim. 2. 7. I hope may be ſo to you when tried.

Sect. 56.

Heb. 10. 24. YOU ſee why Gods people in trouble ſtay,
When the wicked none in their way,
Deut. 8. 5. Now which ſide had you rather be,
With the righteous in trouble, in high degree,
Or in wickedneſs with the wicked free?
Heb. 11. 25, 26. *Moſes* made his choice, had good reaſon
To ſuffer, rather than injoy ſin a ſeaſon:
What's preſent ſufferings to an eternal ſore?
Rev. 10. 6 Eternity is for ever, time ſhall be no more,
Whether our ſufferings be great or ſmall,
2 Cor. 4. 17, 18. v. A light affliction; a Crown of Glory pays all;
If the wicked continue in Sin ſtill bold;
I would not be in their caſe for Gold,
Job 34. 18, 19. v. Nor for all Riches, the World doth hold.
Oh dread Gods wrath ſince are foretold!
Who can abide, or in his fury dwell,
Prov. 11. 4. His wrath burns unto the loweſt Hell?
Deut. 32. 22 What Gall and Wormwood, he puts in
The Cup he gives his people for ſin:
Iſa. 33. 14. Muſt his own, drink deep of the Cup?
Pſa. 107. 11. The dregs the wicked will drink up:
Think you, He who ſo corrects his own,

Will

Will ſtill chaſtiſe them, and let you alone?
Do they lye deep in ſorrows? and muſt you
Still joy and triumph, like a wicked Crew? Job 20. 5.
Can you all his Omnipotence ſubdue?
When God takes you into his hand
By's Almighty power, makes you ſtand,
That you may feel what Jehovah can Deut. 32. 41
Do againſt you, then woe to that man
Then may'ſt cry, wiſh hadſt no: been Born,
When under Gods wrath; O from ſin turn! Iſa. 3. 11.
And becauſe the wickeds preſumption's great,
A word of what's ſaid before, I'le repeat
That ſin may not thy Salvation cheat
Without Converſion, for glory not compleat Mat. 18. 3.
If Heaven don't enter thy Soul by grace,
Cannot enter Heaven, that's a holy place.
Caſt off ſin, to falſe hope don't lean Rev. 21. 27.
There enters nothing, that's unclean
Heavens holineſs, in perfection, if no deſire
To holineſs in life, then fit for Hell fire. Rom. 9. 22.
Don't think ſlight of thoſe things, as ſome
When meet with diſcontent, words come Exod. 16. 3.
From them, wiſh they were dead, preſently
Being ignorant, of Gods wrath, and Eternity, Joh. 3. 3.
Thou muſt be Converted before thou dye.
Wiſh thee dead, if things don't go well
Before Converted, remember what I tell
It is to wiſh thy ſelf in Hell. Rev. 20. 6.
Labour for part, in the firſt Reſurrection,
Go to God in Chriſt, for mercies protection,
Without in Chriſt, thou canſt not ſtand Heb. 10. 31.
Under wrath, 'tis terrible to fall in Gods hand Col. 3. 11.
Without reconciliation, by Chriſt underſtand, and 1. 19.
If all Angels and Saints, ſhould for thee pray and 2. 9.
It would avail nothing, Chriſt the way,
Take heed, as before, of a Maſs Prieſts abſolution
When thy Soul is defil'd with ſin's pollution.
Monks, Friers, like the Devils Hound
Drive all come to them, into Satans pond.

Then

Eph. 3. 17. Then wait on God in Chriſt, by Faith
Job 14. 14. All thy appointed time, as *Job* ſaith,
Pſa. 46. 1. Take Chriſt, for refuge this Ark will ſtand,
Carry thorow Gods wrath to *Canaans* Land.
2 Pet. 1. 17. In Chriſt, only God is well pleaſed, and
Hath committed all power into his hand,
Mat. 28. 18 Here's my Comfort, which makes me ſmile,
God will diſcern, and ſeparate from the vile.
Mal. 3. 16, 18. Then let's our duty to the Lord advance,
For there is a Book of Remembrance ;
Fear not, 'tis as true as my name's *Huſnance*.
Iſa. 64. 7. and 55. 6. Tho' few ſtir themſelves to ſeek the Lord,
Let us call upon God, as ſaith the word,
Tho' the world with ſin themſelves defile;
2 Sam. 6. 22. If to ſerve God be, let us be more vile :
Let us do our duty in our Generation,
Mat. 26. 41. Let's watch and pray to God for our Nation ;
That God would have mercy, ſo we may
Obtain his mercy, let us keep Gods way ;
Let not fear of ſufferings make's go aſtray.
Conſider the Scriptures, believe Gods Word,
Num. 22. 22, 26. v. *Balaam* out of Gods way, the Angels Sword
Was like to deſtroy him, ſo ſhall we
If keep not Gods way, hold faſt integrity
Jona. 1. 12. *Jonah* went out of Gods way, and withal,
Met with a mighty Tempeſt, and great Whale;
To commit ſin, to avoid ſufferings, I tell
Rev. 21. 8. Is to ſave our bodys, mind it very well
And deſtroy our immortal Souls in Hell,
Heb. 10. 38. To Apoſtate is dreadful, as ſaid before,
Oh dread Gods wrath and ſin no more !

Sect. 57.

Joh. 16. 33. CHriſt ſaid, In the World ſhall be trouble,
For any thing I know, it may be double
What you have ſeen, let Faith increaſe,
Keep to your Center, in Chriſt have peace,
Own God in all his ways, tho withſtood,
However it be with us, yet God is good,
Pſa. 107. 1. God is Jehovah ſtill, he is God alone,

Can

Can do great things like to Jehovah none, Pſa. 86. 2.
We think God is not God, and cry,
As tho God needed help of ſtanders by;
Is not Jehovah God alone, cannot he
From troubles his little flock and people free?
Such and Such a man muſt act or we dye; Luk. 12 32.
This the cauſe of caſting a brave inſtrument by.
You know what I mean, what my lines imply,
Eſteem man leſs, depend on God ſay I;
The *Egyptians* were drown'd. Scripture ſaith Heb. 11. 29.
On a ſudden; *Jericho* alſo fell by Faith, 30.
Politick heads and diabolical wits ſhall be
Nonplus'd by Gods own power, by Faith ſee
The Stone cut out, ſhall ſmite without hands Dan. 2. 45.
The Image of various mixtures in all Lands,
Break it to pieces; new *Jeruſalem* comes down Rev. 21. 2, 3
From Heaven, power works, tho ſeem to frown,
Once more not only Earth, God will ſhake
But alſo Heaven, God himſelf will power take, Heb. 12. 25.
Deſtroy, that rotten Heaven of mens inventions,
Tho upholden by many wicked intentions;
Not by might, nor power ſaith the Lord,
But by's Spirit, not mans help, ſaith the Word, Zech. 4. 6.
We expect our happineſs too low from men,
But 'twil come from Chriſt, when comes agen, Iſa. 43. 13.
God don't tye himſelf to do great work
With humane ſtrength, as in our hearts lurk,
We have a Heaven depending, yet fears ſwell,
What will become of us, little time will tell. Dan. 12. 13.
Repent, repent *England*, thy days draw near,
Return from thy Apoſtacy, tremble and fear; Ezek. 22. 4.
Thou haſt left thy firſt love in our days,
Many leave Religion, for ſuperſtitious plays, Rev. 2. 4.
'Tis fulfilling the Scriptures which unfold,
Before Chriſt comes great Apoſtacy, love cold, Mat. 24. 12.
Cold to Chriſt, his ways, cold to one an other, v. 49.
Inſtead of love many will ſmite his Brother,
Be in love with Drunkards in this age,
We live, don't thoſe things truth preſage

Mat. 24. 33. The coming of Chriſt draws near at hand,
Many under-name Chriſts Servant in the Land,
Inſtead of love to Chriſt, do degenerate,
Thoſe who appear for Chriſt, did hate,
Luk. 6. 22. Did ſmite them not only with the Sword,
But with reproach and cruelty, ſaith the Word;
Inſtead of chooſing for their aſſociates thoſe
Act. 4. 18. Fear God, did them caſt out and oppoſe,
26. Tho yet the toleration, ſmell like a Roſe;
But ſee the end, as you run the race, (grace,
Luk. 23. 12. Were not drunkards, ſwearers, men void of
Enemies to Chriſt, ſuch upholden every place?
Can this be well, are we ſuch fooliſh elves,
Pſa. 50. 21. To think God is ſuch a one as our ſelves?
Yet Satan ſo much wickedneſs doth hatch,
Mat. 24. 42. Before Chriſt comes; then pray and watch,
Let not Gods diſpenſations ſeem ſtrange,
Hab. 2. 3. The Viſion is for appointed time, their range
Is limited, God over rules, Hell works a change,
Iſa. 26. 4. Act Faith on God, he is Jehovah ſtill;
Can Will a change, yet not change his Will,
Pſa. 12. 5. Now will I ariſe ſaith God, on him depend
Iſa. 42. 8. Fear not, God will bring about his end,
Rom. 8. 28. Which is his Glory, and his peoples good,
Tho at preſent, it's by wicked men withſtood,
Rev. 14. 10, God will pour out his Vials on the Throne
11. Of the Beaſt, and her followers every one;
2 Cor. 6. 17. Come out from among them ſaith the Lord,
From their ſins ſeparate ſaith the Word,
For the great day of God is at hand,
Jer. 5. 9. To viſit for the iniquities of the Land,
Mat. 24. 8. Tho at preſent we hopes of eſcape borrow,
Yet theſe things are but beginning of ſorrow,
Judgments will overtake us like *Gomorrow*,
Gods people alſo, may much ſuffer and ſmart
By cruelty, which is the wickeds dart,
Rev. 12. 13. God may ſuffer drops of wrath to fall,
and 3, 10. On his own people, to try them all,
Who will be for God, and who for *Baal*.

Therefore

Therefore my request to all I must double,
Repent, believe, and prepare for trouble,
For you will see in short great tribulation, Mat. 24. 21.
For great is Gods wrath against the Nation,
Not only to visit, but a day of vengeance; Jer. 51. 6.
On Jehovah let be your dependance, Isa. 26. 4.
And all those transactions will surely end
In Antichrists ruin, but Jehovah will defend
His little Flock, in those Judgments insuing, Col. 3. 5, 6.
Tho dreadful shall end in Antichrists ruin,
A shelter from the storm have Saints provided,
They by Christs counsel shall be guided; Isa. 35. 4.
The *Assyrians* flood may their peace annoy,
Yet in due time, shall their God injoy,
God over-rules the wicked, which are's Rod,
Tho they act as if there were no God: Psa. 76. 10.
God, if I may so say, is now making way and 17, 13,
For his own glory let's the wicked play; 14.
But as Scripture's true, in few years inform, Rev. 22. 12.
Christ will exalt himself in Antichrists ruin,
Act Faith on God, don't think he is slack, Psa. 125. 3.
Their Rod's not always on the righteous back; Zech. 14. 9.
Fear not, let not thy faith seem to yield, Jer. 23. 6.
A little time Christ comes with Majesty, Isa. 60. 12.
Christ thy King will come with the Field,
Then Tribes of the Earth Mourn and Cry;
Righteousness, Truth he will maintain, Luk. 19. 27.
Will destroy those don't desire his Reign,
Christ King of Righteousness the Scepter sway, Isa. 2. 17. and 26. 4.
His name alone is exalted in that day.
Trust in the Lord for ever, for at length,
Will find in Jehovah, is everlasting strength; Jer. 51. 12, 13.
Babylon shall come down, shall surely fall, Rom. 11. 23.
Both *Jews* and *Gentiles* shall have a call; 2 Thes. 2. 3, 8.
The man of sin shall down be destroy'd,
That hath Christs People so long annoy'd,
Hell Gates shall not prevail, God will preserve Mat. 16. 18.
His little flock, they shall not swerve;
Let Heathens rage, and People all conspire, Psal. 2. 1, 2.

Let ravening Wolves, whom Hell ſets on Fire
Let cunning Politicians all do their worſt,
Swell with malice, till they all burſt,
Yet never ſhall throw Gods Sion down,
But on their ruin, God will gain renown;
Exod. 3. 2. Tho the Buſh is always burning in the Fire,
Prov. 21. 10. Shall not be conſum'd; tho the wicked deſire,
And practice too, to deſtroy that Tree,
The Church of Chriſt, but ſhall not be;
Rev. 12. 10. The Brethrens accuſer ſhall be caſt under,
Iſa. 43. 13. God will work, ſuch a work, who ſhall hinder?
Fear not, Satan ſhall be troden under Foot,
Rom. 16. 20. The God of Heaven will bring him to't;
Tho Satan be ſtill like a roaring Lion,
Yet there is deliverance, in mount Sion,
Altho the Devil roar, he cannot rent,
The Lion of *Judah* will his rage prevent.
Depend on Jehovah, and in him truſt,
And then let the Devil, do his worſt,
Dan. 2. 24, 25. The Stone cut, of the mountain, without hands
Will make all the World obey's commands,
2 Theſ. 1. 8, 9. When Chriſt is reveal'd, in flaming fire,
To render vengeance, to all don't him deſire;
Rev. 6. 16. Then call to Rocks, lament and grieve,
But is admir'd by all that believe,
Mat. 26. 41. Oh then live by faith, watch and pray,
He now letteth will let, till taken away,
2 Theſ. 2. 7. Satan is full of wrath, buſy to hurt,
Rev. 12. 12. Becauſe he knows, his time's but ſhort;
and 22. 4. Live the Life of ſanctification, the rather,
Becauſe Holyneſs, is mark of the Father:
'Tis the Fathers name, on their forehead,
2 Pet. 3. 18. Grow in grace, feed with Childrens bread,
Follow the Lamb, Jeſus Chriſt in love,
Keep your ſelves Virgins, don't you move
Rev. 14. 4. After the Beaſt, his mark don't approve;
Stand faſt, Proteſtants, fly ſuperſtition,
1 Cor. 10. 14 Receive not the Beaſts mark, on no condition,
Contend for Proteſtant Faith, ſtand at leaſt,

In

In hour of Temptation, fear not the Beaſt, Rev. 3. 10.
Keep your garments clean, in your ſcope,
Practiſe no ceremonies come from the Pope.
Proteſtant Religion hath its foundation
From Scripture, ſtood many's life in the nation, Gal. 1. 8.
So may again, tho at preſent, a toleration:
Then practiſe Holyneſs, in converſation, Luke 12. 35
Happy that ſervant who when, I ſay ſtill, 36, 37.
His maſter comes, is doing his will,
They who are Chriſts, will be turning,
Will gird up their Loins, and lights burning,
We depend too much on man, ſuch leaven Cant. 6. 15.
Is in us, oh look for Chriſt from Heaven!
Depend on Chriſt, and on's mighty power, Mat. 24. 42.
Know not how ſoon, or what hour
Chriſt comes; watch that dreadful ſhower
Of vengeance, which Chriſt will fourth pour 2 Theſ. 1. 7, 8.
On the wicked, give them a total rout,
Therefore, by faith, friends, look about, Rev. 18. 21,
Babylon ſhall fall, ſhe ſhall come down,
Pope no more ſhall wear the triple Crown,
Tho lately did ſit, like a Lady or Queen v. 7. and 8.
In *England*, Popes pride no more be ſeen;
For ſtrong is the Lord, as doth appear,
Now in *England*, oh let's Jehovah fear! Rev. 19. 1, 2.
Hallelujah ſing, friends, be of good cheer,
The day of our redemption draws near
Tho may a dreadful ſhower yet fall,
'Twil be ſhort, believe and on God call; Mat. 24. 46.
Let none think, the ſtorm is paſt,
Sin will cauſe, on all attempts, a blaſt, Iſa. 59. 1, 2.
Without we repent, by real reformation, Jer. 5. 25.
Now under Gods wonderful diſpenſation,
Which is withſtood by ſome in the nation, Iſa. 26. 10.
Which may bring on us deſolation,
Therefore pray, ſuch petitions to Jehovah ſend, Pſal. 7. 9.
That men's wickedneſs, may have an end:
Lord open our eyes, and change our Hearts, 2 Chro. 15. 2.
Let Judgments not fall as our deſerts,

Ezek. 38. 2. Tho' *Gog* did incamp in the Land,
Yet thou, Lord, didſt them all withſtand:
Rev. 20. 8. Tho' *Gog* and *Magog*, did muſter their force,
Yet Lord, thou didſt prevent their courſe.
Chriſt's Enemies, did gather and incamp
Pſa. 2. 1, 2. Light of the Goſpel, did count to damp;
Yet God did ſave, at deſtructions brink,
Do more for *England* than we can think.
Eph. 3. 20. Oh turn us! Lord, turn us unto thee
Jer. 18. 7, 8. By Reformation, that *England* mayn't deſtroy'd be;
Make King *William*, and Queen of high renown,
Col. 2. 23. To pull Will-worſhip, and Popery down.
Oh that Biſhops and Prieſts may reformed be,
Iſa. 1. 16. Before God's Judgments fall in high degree!
Lord help us all to ſweep our own door
John 5. 14. By Reformation, and let us ſin no more.
Give glory to God, by believing to day,
Jer. 13. 16. Before cauſe darkneſs, and blind our way,
Whiles hope for light, darkneſs take place;
Iſa. 59. 8. Lord help, our condition, a dangerous caſe.
Lord pardon's, let *England* find mercy, and
The Goſpel continue, the glory of *England*:
2 Cor. 4. 4. Let the glorious light thereof expel
Thoſe fogs of darkneſs, that lead to Hell:
Zech. 12. 10. Let the Kingdom of Grace, be advanced free,
And Kingdom of Darkneſs deſtroyed be;
That Kingdoms of the world, with one accord
Rev. 11. 15. May become Kingdoms of Chriſt our Lord.
Oh! haſten thoſe things which Scriptures record:
Lord haſten the fulfilling of thy Word:
Hab. 2. 14. Haſten the bleſſing, which Scripture contains,
Of its deſcending, like the latter Rains,
To uſher in the glory of Chriſt's day;
Thy Kingdom come, bleſſed God, haſte away;
Rev. 18. 21. Let's hear of *Babylon*'s fall, in our day,
So may live for ever, unto thy praiſe,
Let thy Kingdom come, it will pleaſe us;
and 22. 20. Come Lord, even ſo come Lord Jeſus.
Lord ſhew grace, more and more, to me,

Or

Or take me hence this world to thee, Pſa. 31. 16.
The third part of this Book doth appear
An invitation to love, tho' in the rear.
To love one another, let's be inclin'd,
To be for Chriſt, of one heart and mind.
Chriſt prayed for oneneſs and peace;
'Tis Chriſt's command, love ſhould encreaſe.
Let's clear up to Chriſt our Union,
By love to one another, in holy Communion.
Receive as written in love, what doth follow,
Deſpiſe it not, tho' it be not from *Apollo*.
Let not a fancy, an opinion, a meer notion,
Hinder love, one with another, in Devotion.

A Preface to move the Reader unto Love. 1 Cor. 10. 15.

TO love our Neighbour, as our ſelves, know, James 2. 8.
Is fulfilling of the royal Goſpel Law, Gal. 5. 14.
Saith Scripture; how many are ſo odd,
Inſtead of love, are for a malicious Rod?
In holy love, how few are taught of God, 1 Theſ. 4. 9.
But are like *Cain*, in the Land of *Nod*?
Who did not only hate, but ſlew his brother;
Many in our days murther one another; 1 John 3. 12.
Nay, he is a murtherer, who doth but hate
His brother, the Scripture doth this ſtate; v. 15.
Thoſe that live in malice, and wicked ſtrife,
Cannot enjoy God's preſence in eternal life:
For God is love; oh then! let love run
To one another, and all malice ſhun; 1 John 4. 7.
Love all men, eſpecially the houſhold of Faith; Gal. 6. 10.
Love your Enemies, as the Scripture ſaith:
Every one is our neighbour, and brother
By nature, love the welfare of one another. Acts 19. 26.
By love is known the Spirit of Truth, Eph. 2. 3.
And the Spirit of Error, in age or youth.
Holy love is the very mark of thoſe
Whom God for his, by Election, hath choſe. Joh. 13. 34. 35.
By love, the Children of God are known

From

From Satan's; they for malice, every one,
He doth not righteouſneſs, Scriptures diſcover,
1 John 3. 10. Is not of God, nor he loves not his brother.
How many, for want of love, are ſo evil,
Jam. 3. 14, 15. For malice, the very mark of the Devil?
Rev. 12 13. God's Command doth for love ſtill run,
1 Joh. 3. 23. And alſo to believe on his Son.
Fidelity and love are inſeparable, ſaith
Scripture, which is the only Rule of Faith;
Gal. 5. 22. Where one is, there is alſo the other;
Caſt off malice, and love as brother.
This command is from God, as we go,
1 John 4. 21. He that loves God, loves his brother alſo,
Real, not feignedly, as moſt now do
Diſſembling, one with another, is too true;
Jer. 9. 4, 5. How flattering is one neighbour to another?
Little real love between ſiſter and brother;
Fair to their faces, but turn their back,
Then ſpeak ill, or deſpiſing, and ſo detract
Joh. 3. 16. What love pretended, real love is ſlack.
God's love, freely, unto us did run,
Gal. 4. 4, 5. In ſending forth to die, his only Son:
We all ought, if God ſo loved us,
1 John 4. 11. To love one another; malice is a Curſe:
Jam. 3. 15, 16. Hatred and malice is the mark of Hell,
1 Joh. 2. 11. Oh! caſt off malice, and conſider it well;
Hatred, malice, revenge, is ſuch a Leaven,
Gal. 5. 21. Shuts all guilty out the Kingdom of Heaven.
1 John 3. 15. He that ſaith loves God, and hates his brother,
and 4. 20. Is a Lyar, ſaith Scripture, Oh! love one another;
Pſal. 133. 1. 'Tis good for brethren, in love to hold
In unity, the Scriptures unto us unfold;
Mat. 24. 12. In days of cruelty, let not love wax cold.
Oh love! for you ſee men in wickedneſs bold;
Job 9. 6. Love one another, in this ſhaking hour,
Leſt, in ſtead of love, one another devour;
Live in love, and peace. love as brother,
Gal. 5. 15. Leſt we are conſumed one of another.
Antichriſt, by Jeſuits, hath love withſtood;

Satan

Satan caſt after the Woman a water-flood. Rev. 12. 15.
See now how Pope, with his Popiſh Crew
Againſt Proteſtants doth now ſtill purſue,
England, and *Holland*, they count to ſubdue; Pſal. 68. 30.
By their wicked and diabolical Jarrs,
Raiſeth one Nation againſt another in Wars, Rev. 17. 14.
All, to cauſe Proteſtants ruine and woe;
But fear not, Proteſtants, and alſo know, Pſal. 2 4, 5.
God will, ere long, give them an overthrow;
Stand ſtill and ſee the Lord's Salvation, Exod. 14. 13.
God will work Deliverance for our Nation; Pſal. 44. 5.
Then love one another, in this generation,
Let not Satan hinder love in our ſtation;
Satan fills mens hearts with Pride's invention,
For by Pride cometh wicked Contention; Prov. 13. 10.
All the ſtudy, wit, parts, art and skill
Of ſome, hath been to oppoſe one another, will
You, inſtead of love, continue ſo ſtill?
If ſo, you do not Chriſt's Command fulfil: John 15. 12.
Chriſt commands love, you may it ſee
By what follows, if your love impartial be; Jam. 2. 1, 9.
Let not an opinion, a fancy, a meer notion,
Hinder love one with another in Devotion,
Love to one another is from the Spirits motion: Gal. 5. 22.
The Spirit's fruit is love, Scripture ſays, Jer. 32. 39.
Shall be of one heart in the latter days:
See how the people of *Iſrael* did of old, Zech. 14. 9.
Knit together, as one man, Scriptures unfold: Judg. 20. 1, 11.
Want of this love hath hindred Reformation,
Other things too, I could tell, in the Nation;
They entred into Covenant, to ſeek the Lord
With their hearts and ſouls, ſaith the Word; 2 Chron. 15. 12, 13.
Whoſoever would not ſeek, whiles breath,
The God of *Iſrael*, ſhould be put to death.
Oh! that in love, we would enter in band Pſal. 119. 2.
To ſeek God, with all our hearts, in *England*; Hoſ. 10. 12.
There is a time, will needs love, at hand,
Therefore love, and my meaning underſtand:
Oh! love one another, 'tis Chriſt's command;

Receive

1 Cor. 3.5,6. Receive as written in love, what doth follow;
Deſpiſe it not, tho' it be not from *Apollo*.
Conſider Reader, what my Lines tell,
So from the Stream, go to the Well;
Read love in love, ſo may'ſt for ever dwell
Gal. 6. 16. With God of Love, the holy One of *Iſrael*.
Oh! that thoſe weak lines may love advance
Acts 17. 30. To God, and to one another, caſt off ignorance,
Of malice; ſo prays thy friend *Huſnance*:
Conſider in love, what my Lines tell,
2 Tim. 2. 7. Love as a Chriſtian real, ſo farewel.

Sect. 1.

Heb. 10.24. AN Appendix, or word of love, in the end,
As ſaid before, if you an Ear will lend;
This word love I will put in the rear,
Becauſe little of real love doth appear;
Mat. 24. 12. And 'tis that our Saviour hath foretold,
In the latter days love ſhould wax cold;
Yet Chriſt commands love, may ſee it true
Joh. 15. 17. In Scripture, love as I have loved you,
Who writes after this Copy, age or youth,
1 Joh. 3.23. That love is real, in deed, and in truth:
In time of proſperity, many pretend love,
Then what they will do, ſelf-ends move:
He never lacks, ſhall never lack a friend,
Prov. 14. 20. If rich, then friendſhip enough pretend;
Micah 7. 5. But if in trouble, their Love is at an end;
Whoſoever in his need a feigned friend try,
Zech. 13. 6. Inſtead of friendſhip, finds him an enemy:
But, as none look on a Dial when the Sun
Prov. 19. 7. Is under a cloud, ſo if try, their love's done;
'Tis true Reader, as clear's the Sun.
When *Paul* before *Nero*, for's Life was try'd,
2 Tim. 4.16. All men forſook him, their love to hide;
Before *Paul* came to his Anſwer, they cry'd,
They would ſtand by him, as is imply'd:
Such love, in our days, hath been deſcry'd,
Many pretend love, but when need it, deny'd:
Prov. 17. 17. A friend loves at all times, and a brother's born

For

For adverſity; this love out the world's worn,
For the leaſt difference doth paſſion move
Into anger, then farewel all pretended love;
Love without diſſimulation, not for ſelf-ends; Rom. 12. 9, 18.
Love is now for ſelf-ends, or farewel friends:
'Tis not according to Chriſt's Rule; ſhall I move
You to preſs after this virtue? God is love; 1 John 4. 20, 21.
Can you love God, and not love one another?
'Tis not love of God can't hold together;
He that ſaith, loves God, and hates his brother,
Is a Lyer; Oh then love! and from malice ſever;
Follow peace and love, Oh that I could hurl Heb. 12. 14.
This ball love and peace thorow the world:
'Tis not a love to ſin I preſs, don't miſtake,
That I am againſt, for my Saviour's ſake,
Pray for their Converſion, don't carry hate
To their perſons, in their ſins be ſeparate: Eph. 5. 11, 12.
Keep univerſal love and peace unto all;
As occaſion offers, do good to great or ſmall: Rom. 12. 18, 27.
Don't live in envy, that pleaſeth the Devil;
Then love one another, times are evil
Days we live in, call for love together, } Eph. 5. 16.
Our Cauſe dangerous, from love don't ſever; }
Hold in love together, now love or never.
Do good to all, eſpecally the houſhold of Faith; Gal. 6. 10.
Love your Enemies, as the Scripture ſaith,
Much more Chriſt's Image, where you it ſee, Mat. 5. 44.
By the fruit holineſs, may know the Tree: Mat. 7. 16.
Without partiality, high or low degree, Heb. 13. 1.
If Chriſt's Image, let love impartial be. 1 John 5. 1.
Love Chriſt's Image, but don't be ſo Apiſh,
To love a Picture, and hate Chriſt, like a Papiſh.
They pretend love to Chriſt's Picture ſo free,
Yet malign Chriſt in his Members in high degree. Luke 6. 35, 36.
The difference between God's Children ſee,
And Satans, I will briefly lay before thee.
As God and's Children are known to be one Jam. 3. 17.
In love, mercy, pity, in their lives doth run,
Patience, long-ſuffering, love, wiſhing the health,
Life and welfare of all as himſelf.

Prov. 12. 10. So Satan and his Children are known one
In envy, cruelty, oppreſſion. is by them done
Malignancy, revenge, murder, tyranny,
Pſal. 74. 20. Impoveriſhing, and undoing many a family:
See how God's Children by love are known
James 3. 14, From Satan's; they for malice, every one;
15, 16. Oh! then love one another, don't be ſo evil
Rev. 12. 13, To live in malice, the mark of the Devil.
17. Oh! love one another, 'tis my earneſt ſuit,
John 15. 8. Herein's God glorified, if you bring love's fruit,

Sect. 2.

Mat. 18. 15. INſtead of love, backbiters our times afford,
If a brother ſin, who, according to the word
Of Chriſt, go tell him his fault, Scripture record,
In love tell him his ſin 'twixt him and thee,
verſe 16. If canſt gain thy brother, if not, try, ſee
What canſt do, then take more with thee.
Take heed, let not backbiting in thee lurch,
verſe 17. Perſwade in love before tell it the Church.
How few obſerve this Rule in our Nation?
No, their love is now for information.
Pſal. 15. 3. Scripture ſaith, who ſhall dwell in ſalvation?
He that backbiteth not with his tongue;
2 Cor. 12. 20 And *Paul* alſo reckons a backbiter among
Rom. 1. 29. Worſt of ſinners, and ſhall have damnation
30. Without repentance, and real reformation.
The evil of backbiting is, it hurteth love,
Prov. 15. 1. And doth antipathy and hatred move,
Brings in diſſention, and at long run
& 26. 28. By this evil, backbiting, many undone:
Sin of backbiting hath this peculiar evil,
Prov. 11. 9. It hurts a man abſent, as bad's the Devil;
Doth covertly undo men, before aware,
Therefore of backbiters had need take care,
For many times it diſſevers friends aſunder,
and 18. 8. Gives ſuch a wound as makes ſome wonder;
Therefore Scripture ſaith, Better an open enemy
Than a ſecret friend; a backbiter undoes ſecretly;
What greater prejudice can be than Infame
A man in's credit, reputation, and good name?

To

To rail and backbite, common in woman, Prov. 9. 13.
But Scripture ſaith, Speak evil of no man; Tit. 3. 2, 3.
Yet common, in our days, men are ſo baſe, Jam. 4. 11.
Their love is for one anothers diſgrace,
Like *Jeremiah*'s familiars, he doth them call,
Pretend love, that watch one anothers fall. Jer. 20. 10.
I heard defaming of many on every ſide,
This comes from Satan, and diſſembling Pride, Jam. 3. 15.
For the Hypocrite and Backbiter are twins,
Shall have Hypocrites portion for their ſins. Mat. 24. 51.
Oh! give off backbiting, and for mercy call,
Judge not thy brother, he ſtands or fall
Unto God, who will judge thee and all. Rom. 14. 4, 12.
Caſt off backbiting whiles haſt breath,
Set love to work, ſave a Soul from death: Jam. 5. 20.
Conſider worth of Souls, let love move
In thy generation, this way employ love, Mat. 16. 26.
Not in backbiting; caſt it off, don't delay,
Do it in love to Chriſt, 'tis thy beſt way;
The wages of backbiters is very bad pay;
Take heed of falſe hope, and preſumptuous play. Rom. 6. 23.

Sect. 3.

IN Scripture I read, many in the laſt day Luke 13. 26, 27.
Will preſume on their familiarity, and ſay,
They had eat and drank in Chriſt's preſence,
Some expoſtulating with Chriſt, from hence
Have propheſied, caſt out Devils in thy name, Mat. 7. 22, 23.
Done wonderful works, ſhall we have blame?
Can this be without love to Chriſt? true,
Had we ſuch ground, ſhould ſay ſo too;
Yea confident, if ſuch evidence of union
With Chriſt, think us ſafe of communion
With God hereafter, could we ſay as they,
Conſider of it, Reader, and mind, I pray, verſe 23.
Yet, for all this, they were ſent away:
I know you not, they were ſuch, no doubt,
Did not really love Chriſt, therefore turn'd out,
Notwithſtanding their flouriſh of proteſtation,
Let's fear if ſuch were ſent to deſolation;
Oh! let's fear and tremble in our generation, Luke 6. 46.

Let's practically love Christ in our station;
All think they love Christ; Oh that we deed!
Mat. 7. 13, 14. To think how many will be deceived, I bleed
In heart, to see that many on better ground
Luke 13. 27, Than us, are sent to the Devil's Pound:
28. Oh! let's not venture our everlasting state
On groundless surmises; let's before too late,
Phil. 2 12. Work out salvation with fear and trembling;
Let's really love Christ without dissembling;
Deut. 4. 29. Let's pause and consider, 'tis Soul matter;
Let's not with false conceits our selves flatter;
Let not untowardness of our flesh hinder,
John 14. 5. But, let's real obedience to Christ tender:
Let's not, like many, whiles they have breath,
Job 8. 13. Rest content, Lord deliver from sudden death;
& 27. 8. Say, have mercy, when going to Eternity,
Yet in their lives still workers of iniquity;
Yet Christ saith to all such, from me depart,
Oh! cast off false hope from thy heart;
With presumptuous conceits let's not venture
Mat. 7. 21. Our Souls, not every saith, Lord, doth enter;
And if the righteous be scarcely saved,
1 Pet. 4. 18. What thinkst, who with sin art deprav'd?
Christ's blood must wash thee by renovation,
Heb. 12. 14. By faith manifested in a holy conversation,
Or no ground in Scripture for salvation;
Then with a speedy impartial examination,
Gal. 6. 4. Try whether in the way unto salvation.
Don't rest in a false love to Christ, let's try,
2 Pet. 1. 10. Make sure of interest in Christ before we die;
Know on what ground stand for Eternity;
Luke 10. 42. Here's the one thing needful, yea so needful,
Without it our condition is very dreadful.

Sect. 4.

2 Pet. 1. 12. COnsider those things well in thy station,
For glory don't build on a sandy foundation;
Practise love to Christ, don't rest in speculation
Without love; what's gifts and parts? alas!
1 Cor. 13. 1, No better than a Cymbal, or sounding Brass:
13. Of all gifts, the greatest is love, charity,

Then

Then love Chriſt and one another, I cry,
Without love to Chriſt, Scriptures tell
What's done in way of charity, mind well,
If not in love to Chriſt, may go to Hell; Heb. 11. 6.
Yet many with conceit of merit ſwell,
If give all to the poor, Scripture ſaith,
Nay, our bodies to be burnt, and have Faith
To remove mountains, and have not charity, 2 Cor. 13. 2, 3.
That's real love to Chriſt, am nothing I;
Oh! then let's our love unto Chriſt try;
Let's examine our ſelves, our hearts prove
Whether have no ſelf-end in our love,
Follow Chriſt for love of loaves, ſelf-end, Joh. 6. 26, 27.
Judas like, Hail Maſter, love pretend;
This will be ſad, yet *Judas* call'd friend. Mat. 26. 49, 50.
Was *Judas* the better? no more ſhall we,
If love to Chriſt be not real, fare as he;
If give to the poor, don't think to merit
By any thing canſt do, that's a Popiſh ſpirit;
If doſt give thy body to be burnt, yet ſee
Doth not merit, in love to Chriſt muſt be
The thoughts of merit thou muſt flee; Gal. 5. 6.
Do thy duty, merit's no work for thee,
In works of charity eye Chriſt's command,
Chriſt commands to feed the poor, and John 15. 14.
To do our duty, in love to Chriſt, underſtand,
Not in love of merit, at no hand;
To do thy will, Lord make me underſtand; Pſa. 143. 10.
Full of extreams are many in our days;
To deſtroy Souls Satan hath many ways; 2 Cor. 2. 11.
Some do good works, on thoughts of merit,
Others do not their duty, ſuch a baſe ſpirit 1 Tim. 3. 7.
Of extreams doth abound in our Land, Mark 8. 34.
Few do their duty as Chriſt's command;
Some do good works, which by reflect,
They thoughts of merit in all affect,
Others their duty, Chriſts commands neglect. Luke 9. 23.
To both theſe I ſhall in love this only ſay,
If they pleaſe to conſider it by the way, Rom. 2. 6.
He that thoughts of merit doth cheriſh, Rev. 20. 13.

And

Rom. 2. 6. And he doth not's duty, both ſhall periſh;
Rev. 20. 13. Take heed of thoſe extreams, and love
Thy duty; let not thoughts of merit move;
2 Tim. 2. 26. Obſerve, ſee how many ways Satan hath
Eph. 6. 11. To betray poor Souls in eternal wrath:
Oh then! let me a little your hearts move
Heb. 12. 14. To follow peace and holineſs in love.
I need not ſay, love the world, you are free
To follow the world cloſe in every degree:
1 Joh. 2. 15. Fear how thou loves the world, the rather,
If love the world, haſt not the Father;
Jam. 4. 4. Who loves the world is the enemy of God;
The world's love God thy enemy, fear's Rod,
Love to the world, a general ſin, ſtill ſleeping,
Phil. 3. 18, 19. Like no ſin, yet *Paul* told of it weeping:
Many walk, of whom I have often told,
Enemies to Chriſt, who love the world bold,
Whoſe end is deſtruction, do ſtill make
Love to the world their ruine, can't forſake
Rev. 20. 15. The world's gain, till in the burning Lake.
'Tis like *David*, hath its ten thouſand ſlain,
Mind it, and inordinate love refrain:
Luke 14. 17, 18, 19. The world's love kept thoſe invited, at leaſt,
From coming to the great Marriage feaſt;
But of this I have ſaid before compleat,
If you with an eye of love retreat;
Rev. 22. 17. Come to Chriſt in love, at his invitation;
Love to the world will be thy deſolation;
Don't ſin, love Chriſt, is thy beſt gain,
Mark 9. 44. What's world's love you in eternal pain?

Sect. 5.

Iſa. 44. 3. READER, conſider, thy love to Chriſt prove,
Be reſtleſs in heart till the Spirit move,
And haſt ſome evidence of Chriſt's love.
Rom. 8. 1. Without intreſt in Chriſt, no conſolation,
Heb. 2. 18. Without Chriſt, no ſupport under temptation:
Iſa. 57. 29. In proſperity or adverſity, no comfort in life,
Nor death, no peace when Conſcience at ſtrife:
Men by lulling Conſcience at preſent may keep
1 Tim. 4. 2. Themſelves quiet, from falſe love Conſcience ſleep,

But

But if in Conſcience ſtorm ariſe, wilt weep, Prov. 18. 14. & 11. 17.
Without Chriſts love ſad fruit wilt reap.
Jonas lay aſleep till ſtormy tempeſts came, Jonah 1. 6.
Without intreſt in Chriſt, God's the ſame, Heb. 13. 8.
Without Chriſt quiet Conſcience, 'twill flame & 9. 14.
With horror, at death, then love Chriſt's name.
The Lord knows how ſoon we may die,
Let's our love to Chriſt by's Spirit try:
No plaiſter of love will ſtick, or on us lie, 2 Cor. 1. 21, 22.
Without the Spirit doth Chriſt's love apply,
All other love, comforts, will do no good, Joh. 14. 26.
When ſorrow and death comes like a flood;
All love of the world at death fail,
Without Chriſt's love heart will quail:
For thy Soul's ſake, after Chriſt move; Job 16. 2.
All friends miſerable comforters prove;
When God comes to deal with thee for ſin, Rom. 14. 12.
Set ſin home on the Conſcience herein: 2 Cor. 5. 10.
All guilty of ſin of omiſſion and commiſſion; Rom. 3. 23.
Oh! let's take love's way, holy contrition. Lam. 3. 40.
To ſeal pardon of ſin, 'tis the Spirit's love,
To work, draw our hearts, make it move Eph. 3. 30.
After Chriſt in love; Oh! then in love ariſe
From falſe love, follow the Spirit's ways: Cant. 1 4.
Tho' men be merry for a time, yet ſorrow
Will overtake them at death, like *Gomorrah*,
Then they will reflect on their ways, cry, Lam. 5. 16.
Wo that we have ſinned to all eternity;
Then they ſee nothing but ſin behind,
And terrours before, then now it mind,
And to holineſs in thy life be inclin'd:
In love ariſe, don't give ſleep to thy eyes,
Till an intreſt in Chriſt, this don't deſpiſe; Eph. 5. 14.
All God's promiſes are in Chriſt Yea and Amen,
Still in Chriſt, love Chriſt I ſay agen: 2 Cor. 1. 20.
If no intreſt in Chriſt, haſt none in God, Col. 3. 11.
No intreſt in the Promiſes, in Life ſo odd,
Canſt not to thy ſelf any Promiſe apply
Without an intreſt in Chriſt, then ſin flie;
Caſt off all ſin as the ſin of extortion,

Happineſs

Lam. 3. 24. Happineſs lies in having God thy portion.
Pſal. 144. 15. Whom have I in Heaven, O Lord! but thee?
& 73. 25. Nor on Earth like thee, none can compar'd be.
1 Pet. 2. 7. Oh! in heart crown the Prince of Peace,
The Lord Chriſt, this will your love increaſe;
Iſa. 44. 4. Receive him in love, as your Lord and King,
He can this grace of love unto you bring:
Set a Crown on his head in heart with love,
Mat. 25. 23 Chriſt will crown you in Heaven above;
Then love one another, clear up your Union
John 13 35. To Chriſt in love, having communion
One with another, let no difference riſe
In love's way, Chriſt's Prayer don't deſpiſe.
John 17. 22. Chriſt pray'd. Oh Father! let them be one,
Shall we not love? yet love his Prayer run,
Laid it as a mark on his here below,
By loving one another, ſhall all men know
1 John 3. 14. You are my Diſciples, paſs'd from death to life,
Love one another, let there not be ſtrife;
Love is fulfilling the Law, love once agen,
Gen. 43. 8. Fall not out by the way, you are brethren;
Love one another, for 'tis by Love alone,
That God and his people ſhall be one;
Zech. 14. 9. God ſhall be one, his people one, yet we
In our generation, to love real, not free.
Heb. 11. 40. Chriſt's Church is imperfect, Scripture ſaith,
Till Jews and Gentiles are in unity of faith,
Epheſ 4. 13. Jews and Gentiles muſt own, Scripture Record,
Chriſt, then let's love one another in the Lord:
Oh! let's preſs after love in our degree,
With one heart, one mind, ſerve God more free:
'Tis by love Jews and Gentiles can be united;
Rom. 15. 6. Love one another, ſince ſo lovingly united.

Sect. 6.

2 Tim. 2. 7. READER, love, if wilt have Chriſt's protection,
If on what's ſaid of love haſt reflection;
'Tis not love the paſſion, or natural affection,
Iſa. 26. 12. But love wrought by the Spirit, ſaving grace,
Where this love is, Chriſt is, don't deface
1 John 4. 16. His Image in thy Soul by ſin ſo baſe.
Gal. 5. 22. The fruit of the Spirit is holineſs and love;

'Tis

'Tis the Spirit doth holy love in us move;
Love the ſpecial grace by which Chriſt dwells
In us, by's Spirit works of ſin expels;
Where love to Chriſt is, there's alſo faith;
Faith works love, love proves fidelity, faith
Scripture, faith without love is dead belief;
Love without faith is ſinful relief;
Where love is, the Father is; God is love,
He hath this love, grace in him, doth move
From ſin, dwells in God, God in him, prove
Thy love, doſt love God in Chriſt dear?
For where's this love, the Spirit is clear;
Where love is, faith's fruits will appear;
Where this love is, there's Chriſt and God,
What a ſad condition are thoſe ſo odd,
Who in their actions hate with their Rod
Of malice God and his people? yet pretend love
Love to Chriſt, but of love's way don't approve,
After holineſs in their lives never move.
Many profeſs *Rabbi*, Maſter, *Judas* like,
Yet the firſt that at godlineſs will ſtrike,
Bow before Chriſt, with their Hat a flouriſh,
But in their hearts wickedneſs they cheriſh:
Here's their love, if Complements will excuſe,
They the men, like *Judas*, *Pilate* and Jews;
But obedience in love to Chriſt they refuſe.
Many's Religion a meer Complement, rude,
In converſation wicked, yea a multitude
Of ſuch among us with ſelf-love delude
Themſelves by ſin, ſo in falſe hope conclude,
And expoſe themſelves to fearful miſery,
As ſaid before, if collect your memory,
Which in this Book, if read, mays find
Sins dreadful effects, ponder them in mind:
The Lord direct us unto his love alone,
Many this way of love have never known:
Is this grace love wrought in us? admire
Free grace, and not our natural deſire:
Every good and perfect gift is from above,
The donor of all mercy, the God of love;

Eph. 2. 22.
Gal. 5. 6.
Jam. 2. 16, 17.
1 John 4. 8.
Phil. 1. 11.
Col. 1. 10.
Gal. 5. 22.
Eph. 3. 17.
Micah 3. 2.
Mat. 26. 49.
Jer. 18. 12, 18.
Ezek. 33. 31, 32.
2 Pet. 3. 1, 2.
2 Pet. 2. 21.
2 Theſ. 3. 5.
Eph. 2. 4, 5.
Jam. 1. 17.

Then love not the world, let affections move
Col. 3. 1, 2. Towards things eternal, in Heaven above
There's matter enough to draw your love;
1 Pet. 2 3. If you have taſted the Lord is gracious,
Are many Manſions, and walks ſpacious
John 14. 2. For love to run, if art contemplations
Gen. 24.63. Love in the higheſt degree, if meditations
Love, yea oneneſs in love, love one another,
John 17. 21. Shall we not love? till in Heaven together
In Heaven love is for ever, there's no place
1 Cor. 13 8. For faith, hope, they end in fruition's race;
Oh! then let's not this virtue love deface,
Not live in love, to a Chriſtian is diſgrace,
To profeſs Chriſtian, love only in name,
Pſal. 83. 16. Not live in love one with another is ſhame.
2 Theſ. 2.11, Conſider Reader, what's ſaid, this head, I'le conclude,
12. Do not thy Soul with ſelf-love delude.

Sect. 7.

2 Tim. 1. 6. WHat can'ſt ſay more? my Lines aſpire,
Go one ſtep higher, for love's deſire
John 3. 16. As motives to ſpur us, all in love's way
Eph. 1. 4. Strain thy ſtring, let's hear what canſt ſay;
John 15. 16. I have but one way, if that will move
Our hearts, that's Chriſt's free grace and love,
Eph. 2. 4. Shall not Chriſt's love our love conſtrain?
2 Cor. 5. 14. Then all I can ſay will be in vain,
Chriſt's love to us is love beyond degree,
Rom. 5. 10. The offended dies to ſet the offender free:
'Tis love beyond reach of mens capacity:
Shall not Chriſt's love us move, baſe are we;
1 Pet. 1. 10, 12. This love of Chriſt the Angels did admire
His Incarnation, Chriſt having ſuch deſire
Pſal. 40. 8. Of love for's Elect, in Chriſt was no neglect
John 4. 34. To appeaſe God's wrath, his love did this effect,
Col. 1. 21. Die to reconcile us unto God, when Enemies:
Oh the riches of Chriſt's love! don't deſpiſe:
Rom. 2. 4. Shall not this conſideration a little move
Heb. 10.24. Our ungrateful hearts for Chriſt's free love?
Mind what's ſaid before of free grace, pray
Conſider farther, for I have more to ſay

As motives to move us all in love's way;
But none like Chriſt's love can any ſay;
Man by ſin forfeited not only ſalvation,
But alſo external mercies in's generation,
Brought a curſe on the creatures, by ſin loſt — Gen 3. 17, 18.
God's favour, to repair this breach coſt
Chriſt's blood, ſo that in our generation — 1 Pet. 1. 18, 19.
All the mercies we enjoy in our ſtation,
Are by Chriſt's purchaſe clear and free;
Shall we not love Chriſt in that degree
Of love, in ſincere holineſs? baſe are we, — 2 Cor. 1. 12.
If not love Chriſt in holy ſincerity.
All mercies we enjoy are from God's love;
To make us happy free love did him move: — John 3. 16.
Conſider things as we go, and I will tell
Chriſt hath at's diſpoſe Heaven and Hell; — Rev. 1. 18.
Chriſt opens, none ſhuts, ſhuts, none open can,
If will be happy, love Chriſt every man; — and 3. 7.
In his hand is our being, life and breath, — Pſal. 66. 9.
Our Souls, and all, Oh! love him till death: — Acts 17. 25.
Chriſt will judge every man, and try
Us to eternal life, or to eternal miſery: — 1 Pet. 4. 5.
Chriſt made all things, Earth, Heaven above, — Col. 1. 16, 17.
He is the great God, and commands our love,
The whole world, and every Nation — Pſal. 18. 46.
Are nothing to him, he is God of ſalvation; — & 68. 20.
All to God are like a water drop, and duſt
In the balance, love him, and in him truſt: — Iſa. 40. 15, 17.
He is God, whom Angels worſhip and adore,
Then love him, on Chriſt depend evermore; — & 33. 22.
He's our Creator, Law-giver, Soveraign Maker,
'Tis free grace, of his love we are partaker:
Conſider, God deſerves love in thy ſtation,
More than all great Men in the Nation, — & 54. 5.
Therefore to pleaſe Men in thy generation,
Don't comply with ſin out of a fears *Nod*,
What, afraid of Man ſhall die? fear God,
Fear not Man, leſt thou feel Chriſt's Rod:
I mean, fear not Man ſinfully, for alas!
Poor creature Man ſhall be as graſs, — Iſa. 51. 12, 13.
Can't help's ſelf, when to Eternity muſt paſs.

Then

Then love God, who hath you in's power,
Mat. 28. 18. Can make happy or miſerable in an hour;
Keep Covenant with God, he will with you,
Iſa. 51. 10. Love God in Chriſt, loves way purſue.

Sect. 8.

Rom. 2. 5. DOn't thoſe things move? I wiſh you well,
If not, fear leſt harden'd in way to Hell.
John 14. 15. Chriſt ſaith, If love, keep his commands,
If not, how will Chriſt take it at our hands?
Luke 9. 23. If to lay down our lives, ſhould not we
At Chriſt's command love in ſuch a degree?
Let's love one another, lay aſide animoſity:
Let's caſt off diviſion, and love's way take;
Shall we not love for our Saviour's ſake?
Luke 23. 12. The Devil and wicked men hold together
Againſt Chriſt's little flock; Oh! love for ever;
Stand all together, from love don't ſever;
'Tis againſt the nature of Chriſt's Sheep,
When Wolves abroad ſhould together keep;
Tho' there be a toleration to this day,
Yet know, there be many abroad for prey;
Oh! then love one another without delay:
See what *Paul* of dividing love doth ſay,
1 Cor. 3. 4. One is for *Paul*, and another for *Apollo*,
You are carnal, love's way do not follow.
and 14 33. God of love, is God of order, not confuſion,
Partiality in holy love is from deluſion,
Jam. 2. 4. If difference in Judgment, muſt it in Affection?
Love bears with failings, is not for rejection;
1 Pet. 4 8. Love covers many infirmities, yet herein
Let not thy love encourage any in ſin,
Set love to work while; haſt breath,
Jam. 5. 20. For converſion ſave a Soul from death;
Conſider worth of Souls, let love move
Mat. 16 26. In thy generation, this way imploy love,
Not in oppoſing one another, as I have ſeen
Too much of this love in the world been
Amongſt thoſe profeſs love to one another,
Acts 15 39. A difference in Opinion from love did ſever;
What's the reaſon we lie under this cheat?
Rev. 12. 15. One reaſon is, the Devil's ſubtilty is great;

And

And from preſumption, falſe ſecurity, not fears,
Whiles men ſlept, the enemy ſowed tares; Mat. 13.25.
Satan's policy is to ſeparate and divide Prov. 28. 12.
Communion, Union in Holineſs can't abide,
So fills mens hearts with ſelf-conceited pride; Acts 5. 3.
To hinder love one with another, Satan's feat
Is every Opinion is wiſe in's own conceit; Rom. 11.25.
Every one thinks is right, they perfect be,
Yet no Church, I read of, had this degree; and 12. 16.
The Churches of *Aſia* were commended,
Yet not one of them but had offended; Rev. 1. 4.
Then let us love, let not a circumſtance
Cauſe a difference, but let us all advance
In love to Chriſt, and to one another; I ſay,
Let's love, as Chriſt commands, let's him obey; John 15. 14.
Let's preſs after holy love in our degree,
We know but in part, in Scripture ſee, 1 Cor. 13. 12.
Therefore our love muſt imperfect be;
The Angel ſaid, want of love's againſt thee,
Thou haſt left thy firſt love, all alone, Rev. 2. 4.
To conſider how 'tis in our days, I groan:
Moſt men and women, all ſeek their own,
For the things of Chriſt love have none, Phil. 2. 21.
In thoſe times of blaſphemy, who ſuch love
To mourn in ſecret, love to God did move, Jer. 13. 17.
Who have been afflicted for ſin and ſhame;
Lord, what wilt do unto thy great Name? Joſh. 7. 9.
Little hath Religion had of our tears,
Inſtead of our love, complaints and fears, Lam. 3. 39.
That child-like ſpirit which uſes to be
In God's Children, is periſhed, ſo ſhall we,
If not a filial love to God in that degree,
To carry us above love of any but he: Mat. 10. 37.
The laſt days ſhall be perilous, and we
In our generation live thoſe days to ſee, 1 Tim. 3. 1.
Sin abounds, love cold, as Chriſt ſaith,
When comes on Earth, ſhall he find Faith? Mat. 24. 12.
Which implys, tho' his Spirit been winning, Luke 18. 8.
Laſt days ſhall be great times of ſinning,
The wickedneſs, coldneſs of love found, 1 Cor. 10. 31.

Signs

Signs of Christ's coming, when sins abound,
Mat. 24. 10. Coldness of one, abounding of the other,
Late experience, few could trust his brother;
Jer. 9. 4. When under that dreadful cloud of dangers,
Had we love of relations? no, from strangers
Mat. 24. 10. Love of relations; if did see a brother run,
If we entertain you, we shall be undone;
Prov. 27. 10. 'Tis truth, Reader, as clear as the Sun.
This their love; but *Jehovah* did provide
Job 38. 41. By's Providence, of strangers were supply'd,
For them I pray in glory may be dignifi'd;
I pray for any that did poor Souls feed,
2 Tim. 1. 16. Lord, shew mercy, when most mercy need.

Sect. 9.

2 Pet. 1. 12. COnsider those things, Reader, in thy station,
Let love work towards thy near relation,
Wife and Children, love their salvation:
1 Cor. 7. 12, 13, 14. If thy Wife be unbelieving, pray in love,
Pray again in faith, God's Spirit can move
Her heart with love, he works saving faith,
Labour to gain thy Wife, Scripture saith,
Jude 20. Edifie one another in the most holy faith:
This is God's way, and way of holy love;
Oh! in way of holiness after salvation move:
If unbelieving Husband, let Wife likewise
1 Cor. 7. 16. Do her duty in love, to pray don't despise:
Oh! that there were many such in our days,
Few that live to their Maker's praise,
'Tis for want of understanding God's ways:
Few understand that Covenant obligation,
Between Husband and Wife, in their station,
Eph. 5. 31. They should be one in love, in edification,
In love labour for one anothers salvation,
And design God's glory in their generation:
2 Cor. 6. 14. Be not unequally yoked, Scripture saith,
Do not marry any are not of a Gospel Faith,
1 Cor. 6. 16. For love of riches; take heed, God is just,
'Tis not marrying in God's fear, but of lust,
The lust of the world, and pride of life
1 John 2. 16, 17. Passeth away, therefore love a holy Wife;

Many

Many aim in marriage to advance ſtation
In the world, little mind in their generation
God's glory, or their own precious Souls ſalvation, 1 Cor. 10.31.
Yet worldly things to be minded in our ſtation,
But all to God's glory muſt be in ſubordination.
End of marriage few practically underſtand,
Want of which, few do their duty, and
Is cauſe of much diſcord in the Land: Col. 3. 18, 19.
Husbands ſometimes out of holy love's way,
Wives in love don't their Husbands obey, Tit. 2. 5.
But diſcontent and confuſion in their lives,
Few converted by converſation of Wives, 1 Pet. 3. 1. to
Few the ornament of a quiet ſpirit in ſubjection, v. 8.
How few in love live in holy affection?
Alſo Husbands ſad experience doth tell,
Few in holy love with their Wives dwell,
Inſtead of living in love, contentious ſtrife;
Many, inſtead of love, as Husband and Wife,
Are contentious, wicked, in their lives ſo odd, Rom. 3. 17,
All's for want of love the true fear of God; 18.
How croſs are many under Satan's power,
By wicked ſtrife do one another devour; Gal. 5. 15.
The condition of many families that dwell
In *England*, their lives like a forerunner of Hell,
Whence comes this diſorder and confuſion? Jam. 3. 14,
From the Devil, the ſpirit of deluſion: 16, 17.
God is in the ſtill voice, whereas peace and love,
Satan's for thundring diſcords doth move; 1 Kin. 19. 12.
The wiſdom from above is peace, not evil;
Diſcord and confuſion is from the Devil.
What ſad families are in our Engliſh Nation?
Know nothing of their Souls renovation:
Many are wiſe to the world in their ſtation, Jer. 4. 22.
But know little of loves way to ſalvation,
Prudent and careful for the bodies preſervation, 1 Cor. 2. 14.
But fools, and dead to their Souls ſalvation,
As in *Egypt*, when one dead in every family,
No queſtion, there was a dreadful cry, Exod. 12. 30.
But in *England*, Oh! that it were not true,
Are many families live, like a wicked crew,

Dead

Rom. 8. 5, 6. Dead Husband, dead Wife, Children and all,
Jer. 10. 25. Don't do family duty, nor on God call,
Don't know love's way, nor things ſpiritual.
Many Parents will play in this hurl,
When Children are careful for the world,
They then ſay unto them all, well done;
Few ſay, how is't with thy Soul, my Son?
If carefully for worldly things look after,
Prov. 10. 1. Then Children are their Parents laughter;
Few ſay, how is't with thy Soul, my Daughter?
Deut. 6. 7. How is't between God and Soul for ſalvation?
This queſtion let alone in their generation;
Carefulneſs is our duty in our ſtation,
But muſt be, as ſaid before, in ſubordination.
To God's glory, in furthering our ſalvation,
1 Sam. 2. 23, 24. Many *Elies* in the world are conniving
At Childrens ſin, when in the world thriving;
So there are many *Nabals*, a meer churl
Unto their Children in the world.
Reader, underſtand this, the rather
Becauſe I have been abus'd by my Father,
And ſo I have too, if truth wilt know,
Been abus'd alſo by my Father-in-law;
What ſhall I ſay? I know not what,
But only this, it is my fate and lot,
Acts 7. 60. The Lord forgive them, I will ſtill pray
I hate malice, I am ſtill for loves way;
I pray for all have done me wrong,
Either in action, in thought or tongue;
This is loves way, as the Scripture ſaith,
Which to us is the only Rule of Faith,
But Scriptures are by ſome caſt by rejection
Tim. 3. 3. In the laſt days, many without natural affection;
Unnaturalneſs is a curſe laid on men
By reaſon of ſin, as a Judgment; for when
Any are given up to ſin, by reflection,
'Tis dreadful to be without natural affection,
Job. 35. 11. Are worſe than the Beaſts, they are inclin'd
To be tender of their young, in kind;
Unnaturalneſs doth argue a wicked mind,

To

To be without natural affection so odd,
That man hath nothing of the Nature of God. Psal. 103. 13.
See, Reader, how many ways Satan hath
To betray poor Souls to eternal wrath; 2 Cor. 2. 11.
Some are too fawning on Children by reflection,
Others are as bad, without natural affection;
To extreams, all men and women too proue,
All care is for the body, but every one, Phil. 2. 21.
But to care for the soul, that's let alone.
How wil't go with my poor soul for ever? Jer. 8. 6.
Few make such a question, but full perfever Mat. 8. 2.
In false hope, till death, then they quiver,
When God, the soul, shall from him sever Luke 13. 27.
From enjoying his glory, and that for ever.
Awake from the death, and love's way take,
Thy salvation or damnation lies at stake; Rom. 13. 11.
Up, be doing, in love's way for salvation,
Pray for Wife and Children in thy station; Jam. 5. 16.
Teach them God's fear in their generation; Deut. 4. 9.
Let 'em know what's to fear God, by education;
Oh! were this practised more in the Nation,
It would prevent wrath falling for desolation; Col. 3. 16.
Pray in faith and love to God for *England*,
Pray in thy family, let servants understand Psal. 32. 6.
The fear of God, to do his command;
Pray God would divert his Judgments, and
That God would continue the Gospel in *England*. and 122. 6.
Thus, in love, to fear God, do you accord,
And Children, obey your Parents in the Lord; Ephes. 6. 1, 6.
Parents, to provoke your Children, don't afford,
Or give occasion, here's what Scriptures record;
Servants, be faithful to your Masters word, Col. 3. 22, 23.
Not with eye-service, but as unto the Lord,
Heartily, honestly, in love, faith the Word,
Children and Servants, learn to fear God,
Train them in love's way, fear his Rod Prov. 22. 6.
Be holy in love, fear God all thy life, Prov. 3. 7.
Take love's way, and rule, don't live at strife,
But live in love with Children and Wife Jam. 3. 16.
Have a Church in thy house, saith the Word, Phil. 1. 2.

Josh. 24. 15. Resolve, with *Joshua*, to serve the Lord,
Do duty in love, don't delay for shame,
Jer. 10. 25. God hath wrath for them call not on's Name;
Be doing in love's way, for thy soul's sake,
Rev. 20. 15. Dreadful to be cast in the burning Lake.

Sect. 10.

Psal. 14. 2, 3. COnsider what's said, before my Lines cry,
To think in *England* are many sad family;
Therefore rouse man, let me a little move
Heb. 12. 14. Thy heart to follow holy, to God in love;
Love God, and his ways do you approve.
Object. Say some, you say, love God, who doth not?
Sol. Ar't free to speak? thy Arrow soon shot,
But let's try, and in the end I doubt,
Whether canst love to God make out;
What hath love cost thee? what hast done
Mat. 7. 21. For Christ? 'tis not love, as tongue run;
If thou see Christ's Intrest lie at stake,
What wouldst do? which side wouldst take?
Must be *Pro* or *Con*, in Scripture see,
Luke 11. 23. Christ saith, he that's not for, 's against me.
Psal. 103. 18. Intrest doth in us always move affection,
Doth eccho love to Christ by reflection;
Love Christ real, if expects his protection.
Don't pretend love, yet with the world combine,
Against Christ for self-intrest, if so, 'tis sign
Art for self-love, from Christ dost decline.
Mat. 26. 7. Love to Christ will in action it self express,
Who hast visited in those days of distress;
Jam. 1. 27. Hath love been to Widdows and Fatherless?
This is love's pure Religion before God,
Instead of love, it may be a hateful *Nod*,
Prov. 14. 21. If so, take heed least feel Christ's Rod.
Many whose friends are exil'd and dead,
Are in a sad condition, may lack bread;
Such need thy love, take heed and see,
Mat. 25. 45. Christ saith, if not those, not to me
That is to any stand in need of Charity.
Don't complement with Christ, we eat
Luke 13. 26, 27. And drink in thy presence; do not cheat
Thy soul, only profess love, Satan's feat,

To

To deſtroy ſouls, only profeſs and talk,
Will deceive, unleſs love's way we walk; Luke 6. 46.
Many pretend love, to thee I will impart,
Few is Chriſt the object of their heart. 2 Chro. 6. 14.
Many Profeſſors that drive great trade,
For ſelf-ends profeſs, by it are made, Acts 19. 23.
But when ſhould ſtand for Chriſt, eyade retrograde. John 6. 66.
From the intereſt of Goſpel-grace, the Ark,
They not troubled, that's not their mark, 1 Sam. 4. 13
Who trembles for fear of the Goſpel, few *Elies*,
Watch, tremble, with tears in their eyes;
Where's the man refuſeth comfort in's life,
For fear of the Goſpel, like *Phinehas* Wife? v. 20, 22.
Where are our *Moſes*, ſtand in the gap,
Our *Elijahs*, *Uriahs*, that fear God's lap? Pſal. 106. 23.
Some ſuch there are, by grace, for mercy call,
For a remnants ſake, are not deſtroy'd all; Iſa. 1. 9.
Moſt like *Gallio*, care not for Religion's way, Acts 18. 17.
Are for civil concernments every day,
For *meum* and *tuum*, how Trading goes on,
For intreſt of the Goſpel, that's let alone,
Yet profeſs, go to the High Prieſt's Hall,
If try their love, deny Chriſt and all; Mat. 26. 56, 58, 72.
Tho' the Goſpel and Chriſt in word don't deny,
Yet, if in queſtion, with the world comply;
Pretend love to Chriſt, yet part take
With ſin, ſo Chriſt in action forſake,
If can enjoy the world, let the Goſpel go,
Remember, for them is an eternal woe Amos 6. 1, 2.
Who never conſider *Sion* in diſtreſs,
Nor fear the Goſpels danger, tho' profeſs, Rev. 2. 5.
In Hell their condition will be remedileſs;
What profit if the whole world gain, Mat. 16. 26.
And loſt their ſouls in everlaſting pain?

CONſider, Reader, what's ſaid in thy ſtation,
Try thy love, do not reſt in ſpeculation; 2 Tim. 2. 7.
Love to Chriſt will appear in converſation; Mat. 7. 16.
Think it not love to Chriſt enough to be
Of this or that Opinion, becauſe we and 10. 73.

Go under such a notion, 'tis not that degree
Of love that brings to Christ: then see
Mat. 7. 21. On what ground stands for eternity;
Without holiness there is no salvation,
Heb. 12. 14. And holiness is but our sincere dedication
To God in our lives and conversation,
1 Thes. 4. 3. 4. In this consisteth our real sanctification,
In living unto God by holy resignation;
'Tis only this, whatever in men lurks,
Jam. 2. 18, 26. Shew forth thy faith by thy works;
The great question will be, when tryed,
Have we liv'd unto Christ who died?
Or to carnal self, who hath thy heart
Jer. 22. 23. Most, God or the world? fear this will part
God and thy soul; consider thy end,
Gal. 2. 20. Be holy in heart, and on Christ depend
For salvation, own him as Soveraign King
1 Cor. 1. 29. In thy heart by faith, 'tis the only thing
God requires; and although none can
Pay God his due, yet no'is no man
Col. 1. 18. Without God, have the preheminence in chief,
God must rule in heart by holy belief,
Ephes. 3. 17. If have Jesus, a Saviour, saith the Word,
Must receive him also as Christ a Lord,
He's Jesus a Saviour only to those afford
Heb. 5. 9. Obedience to him as their King and Lord,
The distinction point by Scripture Rod,
1 John 3. 10. He doth not righteousness, is not of God,
Psal. 71. 5. Live a holy dependance on God alway,
Mat. 26. 41. In love to God do duty, watch and pray,
Rest not in being of this or that Opinion,
Whether Presbyterian, Anabaptist or Arminian,
Or any other Judgment in thy station,
These are *Egyptian* Reeds to rest on for salvation.
Opinion will not pass for Religion, when
2 Cor. 5. 10. We must appear before Christ; Oh! then,
As we profess, so let's do *Jehovah's* will;
Mat. 7. 23. And not be found workers of iniquity still;
'Tis not he that of God and Christ doth talk,
But he that in love with Christ doth walk

In

In holy obedience, he is the Chriſtian alas!
Luke 6. 46.
Eaſie from one Opinion to another paſs;
'Tis an eaſie thing to take up a name,
And by Profeſſion promote a man's fame,
Pſal. 83. 16.
When man's actions in his life cry ſhame.
'Tis very eaſie to unite ones ſelf with all,
To be of this or that Form, as ſome it call,
To be of this Worſhip, or of that way;
But where's the Chriſtian all this while pray?
Where's that's profeſs'd according to the Word?
Mat. 7. 21.
'Tis not enough to ſay ſtill, Lord, Lord,
The whole conſtitution muſt be renew'd,
Fleſh to be mortifi'd, ſin to be ſubdu'd,
Rom. 12. 2.
Muſt be a change, ſelf muſt be deny'd,
Col. 3. 5, 6.
Yea and the world alſo to be crucifi'd.
Luke 9. 23.
Conſider, Reader, this is no ſmall matter,
Gal. 6. 14.
With an Opinion let's not our ſelves flatter:
Goſpel Religion is no idle ſpeculation,
Not only bare Profeſſion in our ſtation,
Only a form of godlineſs in our generation;
Tit. 1. 16.
We muſt live according in converſation:
The life of Religion lies in faith's fruit,
Phil. 1. 27.
In holy obedience to God, without diſpute
Inward and outward man, 'tis only this,
For pure godlineſs is ſtill God's likeneſs;
There cannot be a greater derogation
Tit. 2. 13, 14.
Unto God and the Goſpel in our ſtation,
Than to live a carnal life in converſation;
Only in words profeſs God, 'tis very plain,
Yet not live according, I ſay it again,
Is taking God's holy Name in vain.
The Chriſtian is a new creature I ſtill cry,
2 Cor. 5. 17.
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Let's practiſe holineſs, as on the means intendant,
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Luke 6. 46.
Pſal. 83. 16.
Mat. 7. 21.
Rom. 12. 2.
Col. 3. 5, 6.
Luke 9. 23.
Gal. 6. 14.
Tit. 1. 16.
Phil. 1. 27.
Tit. 2. 13, 14.
2 Cor. 5. 17.
2 Tim. 2, 19.
Mat. 18. 3.

Muſt

John 2. 3. Muſt paſs on thy ſoul in thy generation;
Without this, never will enjoy glorification:
Object. Say ſome, this is a hard ſaying, who can
Sol. Then be ſav'd? what's impoſſible with man,
Mat. 19. 25, 26. Is poſſible with God; be humble, and pray
To God for his Spirit, this is love's way;
Dan. 9. 21, 22. The Spirit's love can convince thy need
John 16. 8. Of Chriſt, pray the Spirit will love breed;
When the enemy ſhall come on like a flood,
Iſa. 59. 19. The Spirit's love can ſtand for thy good;
The Spirit alone can open blind eyes,
Acts 26. 18. The Spirit's work to turn from the ways
1 Theſ. 5 19. Of ſin unto God, the Spirit doth love raiſe.
To conclude this head, conſider and look,
Reader, and practiſe what's written in this book,
Hate ſin, practiſe holineſs, without delays,
2 Tim. 2. 7. Then ſhall live for ever to thy Redeemer's praiſe.

Seſſ. 12.

Prov. 4. 13. and 10. 17. ONE word more, ſo haſten to an end,
To ſpur in loves way, I hope don't offend
You that profeſs love, love without delay,
Joh. 6. 66, 67. Don't you comply with the world pray,
Leſt with grief cauſe Chriſt to ſay,
As to his Diſciples, Will ye alſo go away?
Jer. 13. 17. Part with Chriſt here, truth I will tell,
Thou ſhalt part from Chriſt into Hell;
Take heed of Apoſtacy, conſider what's ſaid well,
To apoſtate from Goſpel Religion, how prone
Exod. 32. 4, 8. Unto Superſtition and Idolatry every one;
The Children of *Iſrael*, *Aaron* in their behalf,
In *Moſes* abſence, preſently made a Molten Calf;
Gal. 1. 6. The *Galatians*, they errours ſo much lov'd,
That from Goſpel-worſhip were ſoon remov'd:
Mat. 13. 25, 39. Satan ſows this wicked ſeed, 'tis his feat,
So moſt of the world Satan doth cheat
Of their ſalvation, as my Lines impart,
Luke 11. 21. Keeps poſſeſſion of evey unbelieving heart.
There's an evil heart of unbelief in the beſt,
Heb. 3. 12. But in the wicked it doth raign and reſt;
They are inclin'd unto Idolatry ſo odd,

So

So they depart from the Living God;
How often doth the Apoſtle the people call
Adulterers and Adultereſſes? they did fall, } Jam. 4. 4.
As now, from Goſpel-worſhip, to worſhip *Baal.*
Moſt men had rather be by reflection,
Of that Religion is uppermoſt, for protection,
In the world to be advanc'd, are ſo deprav'd; } Acts 19. 24.
By ſin, than be of that Religion crav'd,
Which would lead them as to be ſav'd:
They for this world are ſo at ſtrife, Mat. 22. 5.
Prefer preſent vanities before eternal life.
Take heed of backſliding and Apoſtacy,
Dread how with the world you comply; }
'Tis very dreadful in Hell for ever to lie: Gal. 1. 8, 9.
Stand up againſt ſuperſtitious Idolatries bold,
Let them be curſed that againſt Scriptures hold:
Let your zeal be kindled evermore Rev. 17. 4.
Againſt every Bracelet of the Scarlet Whore.
If any man draw back from, in his ſtation,
Goſpel-worſhip, or from Goſpel-converſation; Heb. 10. 38.
Chriſt ſaith, read that Scripture at leiſure,
My ſoul in him ſhall have no pleaſure:
Woe to him that Chriſt is not his Advocate,
Keep to Goſpel-worſhip, mind your eternal ſtate; Phil. 3. 2.
Take heed of deceitful workers, I ſtill cry,
Dread of diſſembling, and hypocriſie;
Thy ſpiritual ſtate try by a ſpiritual eye,
God knows thy heart's intention, he will ſpy Pſal. 44. 21.
What end thou hadſt in love, if God cry
An Hypocrite, only a Profeſſor, woe to eternity; Jer. 17. 10.
Dread of an Hypocrite, thy ſelf fear, Job 8. 13.
Leſt ſaid before Angels, an Hypocrite is here;
Mind Hypocrites portion, they muſt dwell,
Where s weeping and gnaſhing of teeth in Hell: Mat. 24. 51.
Fear, Satan hath baits for all qualities,
Not only with fleſh and blood, but principalities Eph. 6. 12.
Thou muſt fight with, to obtain love's way, }
Satan is cunning Fiſher, waits for prey, 1 Tim. 3. 7.
Will inſnare thee, if out of love's way:
Satan turns himſelf an Angel of Light,

Makes

2 Cor. 11. 14. Makes his baits to ſin pleaſant in ſight,
Take heed of's deceits and wicked infuſion,
1 Pet. 5. 8. Is ſtill a roaring Lion, a ſpirit of deluſion;
This you may ſee in this Book compleat,
If with an eye of love you retreat;
2 Pet. 3. 1,2. If morally righteous, let not this cheat
Thy ſoul, becauſe not a ſinner ſo great
As ſome others, but, who hath thy heart?
God or the world moſt? fear this will part
God and thy ſoul, if mind earthly things
Phil. 3. 19. More than God, everlaſting death brings;
With the heart are ſaid to forſake God,
Pſal. 10. 3, 4. Not with our feet, when affections ſo odd
Are ſet on vanity in the Land of *Nod*:
Col. 3. 2, 5. This is forſaking the Creator, and herein
Be eſtrang'd from God in heart, no greater ſin;
Prov. 20. 9. Don't think, becauſe no drunkard, ſwearer, or any
and 30. 12. Notorious ſin in life appears, art free,
This conceit been the ruine of many,
Luke 18. 11. If reſted in, will alſo of me and thee.
To conclude, I'll ſum up all ſo ſhort I can,
Leave conſideration of all to any honeſt man;
Prevalency, predominancy of ſin in heart,
Mark 8. 34. Will cauſe God and Soul at laſt to part;
We muſt deny our ſelves, life, and all
Luke 9. 23. That's near and dear, if Chriſt for it call.
Here's the parting point, take heed and ſee
Mat. 19. 22. Nothing ſtand between Chriſt and thee;
Be not overcome of evil, tho' withſtood,
Rom. 12. 21. But overcome evil by Faith in Chriſt's blood.
Thus friends, my Lines have ſo far extended
1 Tim. 4. 15. In love, much more than what I intended;
If any on what I have done is offended,
and 2. 13, 11. Caſt it from him, the matter is ended.
To conclude, with love's peace I wiſh all well,
Gal. 6. 16. Live in love, grace be to all God's *Iſrael*.

Sect. 13.

Prov. 4. 13. NOw Readers, you ſee my Book's concluded,
To ſum up all what in it is included,

Very

Very briefly, and plainly, without delay
At the laſt there will come a terrible day, } Acts 17. 31.
When all Mankind ſhall be ſummon'd away. }
Rich and Poor, without difference of degrees,
Before Chriſt, to receive their Eternal Fees.
When Crowns of Kings, now ſo highly deem'd,
And Rags of Beggars, all one then eſteem'd Acts 10. 34,
The Peaſants Ruſſet, and the Gallants bravery, 35.
The Courtiers Luxury, and Polititians knavery,
The Schollars curioſity, and all mens pride,
And all vain fancy ſhall be laid aſide,
And without reſpect of Perſons, will be try'd Rev. 20. 13.
According to their works, Chriſt ſentence divide, Rom. 2. 16.
Then Maſs, Superſtition, and all Formalities
Us'd in Epiſcopacy, and alſo Poperies Fopperies
In worſhip; Complements, which men Idoliſe,
Which are now the darling ſins of our days.
The ſelf-juſticiary in way of legality, Rom. 10. 3.
And alſo them of an Antinomian quality, Tit. 1. 16.
Will then prove but ſinful acted vanities,
From a deluſion of the Father of Lies. 2 Theſ. 2. 11, 12.
The luxurious Riot, and ſwaggerings of Pride, }
The nice, and quaint laſciviouſneſs deſcry'd, } Iſa. 28. 1, 3.
Interlar'd, and complemental Oaths beſide, }
New invented Courtings, and Beauties Adoration,
Out of Gods mouth, have pronunciation
To be but a meer glittering abomination, 2 Theſ. 2. 12.
Then the adulterating, of Wars in the Nation,
Counterfeiting of lights, in their ſtation Mic. 6. 10.
Double Weights, falſe Meaſures, in mens Generation,
The courteouſneſs of mens equivocation, Prov. 26. 25.
Greedy of gain, which is, of men retrograde
From godlineſs, acted in almoſt every Trade Mat. 7. 23.
Will then be found but actions of iniquity,
And Soul-deceiving into Eternal miſery. Col. 2. 8.
The curious ſubtilties of wit ſo choice,
The knotty queſtions, and vain ſtrife of voice, 2 Tim. 2. 23.
Variety of reading, and diſputes of reaſon,
Of general and ſecular Learning in this Seaſon
Purſu'd, with ſo much eagerneſs in the Nation,

By the more ingenious Spirits, in their Station
Jer. 9. 14. Will be found but Cobwebs of falſification,
And vaniſhing delicacies of prophanation,
Mat. 23. 33. Whoſe end and reward is Eternal damnation.
Then the poor, deſpis'd Profeſſion underſtand
Of the power of godlineſs, on the other hand,
Iſa. 66. 2. A trembling at the Word of Gods command.
A ſcrupulous and conſcious forbearation,
Mat. 12. 36. Not only of Oaths, but Idle words in Station.
A tenderneſs and aptneſs in our Generation
To bleed at any ſin, in our Converſation;
1 Cor. 10. 14. A boldneſs againſt Idolatry now in *England*,
And all corruptions, now to withſtand
1 Theſ. 5. 22. A Conſcience, but of the appearance of evil;
This inrageth wicked men, and the Devil,
To walk humbly before God till diſſolution;
To be ſtrict and circumſpect in reſolution;
Eph. 5. 15, 16. Walk in an exact Geometrical Station
Of holineſs, in our Converſation,
Phil. 2. 15. In the midſt of a crooked perverſe Generation.
This the World diſeſteems and ſcorns then,
Joh. 7 48, 49. As peeviſhneſs of few ſilly unpolitick Men,
Shall then from God himſelf in that day,
Mat. 7 14. Be declar'd to be the true narrow way
Which only leadeth unto Salvation,
The Enemies thereof muſt to deſolation
Acts 26. 24. And cry, We counted their Life madneſs,
And their end to be only meer ſadneſs;
We never thought of Soul-ſpiritual gladneſs:
2 Cor. 4. 17. But now they injoy glory ſo weighty,
Have their portion with the Almighty.
Then remember, now, Oh remember truth,
Eccleſ. 12. 1. Thy Creator in the days of thy youth,
While the evil days come not nigh.
Remember death will not paſs you by;
Rom. 6. 21. There's no pleaſure in ſin when come to dye:
Yet rejoice, O young man, in thy youth,
Is but an Ironical expreſſion of the truth;
Let thy heart cheer thee, in ſin take part;
Walk in the ways of thy own heart,

And in the ſight of thy own Eye,
But to tell truth, 'tis but plain mockery;
Then know, tho' holineſs be thy grudgment,
For all theſe things, muſt come to Judgment.
Oh think then what 'tis will thee ſtand
In ſtead, when judg'd by the Almighty's hand!
When Death and Judgment come on rife
Don't after vanity ſo much be at ſtrife,
But labour for that indures to Eternal Life.
Lay up treaſures in Heaven, Scriptures unfold,
Get our ſelves Bags which wax not old.
Oh don't be preſumptuous in ſin ſtill bold.
What will Learning or all Riches, man hath,
Profit in the great day of Gods wrath?
Oh caſt off ſin, and walk holineſs path!
Oh would men conſider their latter end:
For that's well ends well, ſays a Friend.
Laugh he that laughs at laſt, behold
The end of the upright, Scriptures unfold,
However, ill ſoever, tho' troubles increaſe
In the world, the end of ſuch is peace;
But as for ſinners, who ſtill grow worſt,
Tho' live an hundred years, yet dye accurs'd.
Tho' have paſt mans day of approbation,
Yet in that day meet with Gods reprobation.
Tho' have more than their hearts deſire;
Eyes ſtand out with fatneſs, they aſpire
In voluptuouſneſs in their Generation;
Yet, without in Chriſt, muſt to damnation.
Oh caſt off ſin, now in Converſation;
Labour by Faith in Chriſt for renovation.
Oh how much better! as the Scriptures tell,
To be a *Lazarus* here, and hereafter dwell
With *Lazarus*, than to be, mind it well,
A *Dives* here, and to be with *Dives* in Hell.
Oh then labour to be righteous, I ſtill cry!
Whether rich or poor, as my lines imply;
For when death comes to cloſe thy Eye,
Thou wilt wiſh the righteous death to dye,
Then live the life of the right'ous ſay I,

Eccleſ. 11. 9.

2 Cor. 5. 10.

Joh. 6. 27.

Luke 12. 33.

Prov. 11. 4.

1 Tim. 6. 17.

Deut. 32. 29.

Pſal. 37. 37.

Iſa. 65. 20.

Pſal. 73. 7.

1 Cor. 6. 9, 10.

Eph. 5. 5.

Luke 16. 20, 22, 24.

Num. 23. 10.

Pſal. 37. 34. Live to Chriſt by faith, don't falſe hope pretend,
Admire free grace in ſparing you, life amend,
Conſider what's ſaid, I wiſh as a friend,
Bring forth fruit, unto holineſs attend,
Rom. 2. 7. Eternal life and glory ſhall be your end;
To do duty do not delay, but reſt on none
For ſalvation, but on Jeſus Chriſt alone.
Reader, conſider in Love what my Lines tell,
Eph. 3. 17. Practiſe holineſs, by faith let Chriſt dwell
2 Cor. 13. 11. In you, on Chriſt depend, ſo farewel.

Sect. 14.

Mat. 24. 13. THE reſult of all, what I have crav'd
Be holy, on Chriſt depend, ſhall be ſav'd;
Lord write thoſe things by grace in my heart,
And thy Spirit's operation, whiles I impart
1 Cor. 9. 26, 27. Truth to others, let me not be caſt away,
But Lord guide me by thy Spirit I pray;
Pſal. 143. 10. Give grace whiles in the world *Haſnance*,
That thy creature thy glory may advance:
I have caſt thy ſeed at thy command,
Luke 5. 5. 'Tis thou Lord makes me to underſtand
Pſal. 94. 10. Thoſe things, take thine own into thy hand,
Make it an inſtrument of much good, and
Lord follow it with thy bleſſing in *England*;
1 Cor. 1. 27. Thou canſt make weak ones inſtrumental
Of bringing many unto life eternal;
2 Cor. 3. 6. Let thy Spirit work by his motions free
Internally on the external means in degree:
Lord make it effectual, let this Book free
Many from Satan's bondage, ſo live to thee;
Acts 26. 18. Take all the glory, 'tis thine in every degree;
Let all the glory of my glory ſtill be
Rom. 11. 36. To give all glory, and my ſelf to thee;
Oh! thou who art my ſouls rich ſtore,
Let me fall down, humbly thee implore
For free grace in Chriſt reveal'd to me,
1 Cor. 4. 7. As I have receiv'd, let the glory return to thee;
Oh my Lord! divorce my ſelf from me,
Gal. 2. 20. Then ſingle I will ſingle worſhip thee;
One wiſh more for better two than one,

And

And 'tis not good for man to be alone; Eccleſ. 4. 10.
That I may to thee double honour give,
Let thine in me, me in thy Spirit live: 2 Tim. 1. 14.
Thy Spirit can direct, he's ſtill the ſame,
Therefore all glory unto thy glorious Name. Deut. 28. 58.

The Epiſtle to the Reader, in it good news
To Elected ſinners, whether Gentiles or Jews.

Concerning Free grace, a few lines more,
Which ſhould have been in page 167 before.

SAnctification is wrought in us, 'tis plain, 1 Pet. 1. 2.
By the Spirit, Election is of the ſame Chain;
For all whom God did purpoſe, ſtill
According to the good pleaſure of his will, Eph. 1. 4, 5.
To elect unto life and eternal ſalvation,
Them God foreknew in's eternal diſpenſation,
Them only God calleth by Juſtification,
And in them works effectual ſanctification: Rom. 8. 29,
The decree of Election is the foundation 30.
Of happineſs, effected by the operation
Of the Spirit, in working our renovation;
Having this ſeal, holineſs the cauſe this, 2 Tim. 2. 19.
The Lord knoweth who are really his;
Whom he foreknew, he did predeſtinate,
Choſe them freely, I would debate,
As a Potter out of divers lumps of Clay
Chuſeth ſome, and others caſteth away;
He maketh ſome unto honour, by name, Rom. 9. 21.
And accordingly worketh their frame;
So God works freely in all his Elect; Iſa. 26. 12.
Some God maketh choice of, others reject; Eph. 1. 11.
So declares the riches of his glory,
In making ſome few meet for his auditory;
Freely qualifies them for Heaven's place,
Preparing them all by ſanctification's Race, 2 Theſ. 2. 13.
Imputing unto them in their generation

Chriſt's

Christ's righteousness, who is our salvation;
So righteous before God, being sanctifi'd,
1 Joh. 1. 7. And cleans'd by Christ's blood, by faith apply'd,
Which righteousness or holiness so done,
In us, is purchas'd by Christ the Son,
As in the fulness of time did run:
Gal. 4. 4, 5, 6. God sent forth his Son, made of a woman,
To redeem us, not by free will, of no man,
Christ became obedient to death, freely runs,
That we might receive Adoption of Sons
1 Pet. 1. 3. By Christs resurrection, and ascention,
All this is free grace, in my apprehension,
Eph. 4. 7, 8. Because Sanctification, and Justification,
Rom. 8. 11. Are clear'd to us, by the Spirits operation
The effect, of which is a holy Conversation.
Rom. 8. 15. See, for this in Scripture, the rather,
The Spirit of adoption, will cry, Abba Father,
In all the elect, in their Conversation,
1 Pet. 2. 8, 9. And are called, holy, a chosen generation,
Which doth imply, electing, grace still,
And not, in the power of mans free will,
Psal. 27. 17. The manifestation, of free electation,
And Justification, of elect, in their generation,
The time of effecting, their sanctification
Is not reveal'd unto them, in their Station,
Mat. 25. 13. At any certain time, of age or day,
Some are call'd, the Scriptures say,
At the third hour, without delay,
And 20. 3, 5. Some call'd, the sixth hour, come away,
6. Some others, at the eleventh hour,
Admire free grace, God is God of power,
Rom. 4. 20. Giveth some a strong, some a weak faith,
and 14. 1. Some, that fear the Lord, Scripture saith,
But walk in darkness, see little light
Are under, many doubts, and fears, in sight,
Isa. 50. 10. As to assurance, are in a darkness night;
Yet trust in God, he can clear, your way,
Depend on him, let God be your Stay,
Pray to God, on the means, be attendant,
Isa. 40. 29, 30, 31. As a poor creature, on God dependant

For

For his holy Spirits, operating free grace
To make clear, thy election, in your race,
Whether belong, to Gods chosen number
When most are left in sin, to slumber,
Admire Gods free grace, I say still,
To come to God is not of mans free will,
Which may see, if read more clear,
By what follows, by Scripture, appear,
Read distinctly, whether age or youth,
Be sure you apply rightly the truth,
You will see, free grace advanced still,
And not the arrogancy, of mans free will,
Consider well, what my lines express,
I aim at matter, I am no Poet, I confess,
Look you more at meat, than the dress,
And God, with his free grace, you bless:
To conclude my epistle, I wish all well;
Grace be to you, and to all Gods *Israel*,
To God my prayer, for you shall advance,
Whiles I am your friend, *Stephen Husnance*.

Gal. 6. 4.
Joh. 6. 44.
2 Tim. 2. 7.
1 Cor. 10. 15.
Gal. 6. 16.
2 Tim. 4. 22.

A word or two, concerning Gods free grace,
And mans free will, in its natural race.

2 Tim. 2. 7.

Obj. SAy some before you pass on your way,
Distinguish, free grace, and free will we pray,
Concerning both let's hear what you say,
According to Scripture the truth display ——
Sol. To answer, your desire, I will in love apply
My self, consider it as you pass by,
Then know free grace I will still advance,
Whiles I am in the World *Husnance*,
Free will I can't advance at no hand,
'Tis of grace, any is sav'd, as I understand,
We like a company of Malefactors cast,
By sin, by Gods law sentence on us past,
The sin of those Malefactors brought death
On all by law, yet whiles they had breath,
The King freely one of those would save,
The rest must dye, the King ones life gave,

1 Cor. 10. 15.
Eph. 2. 8.
Gen. 2. 17. and 3. 17.

Was

Was guilty as the reſt, the King not bound
To ſave him, 'twas free mercy he found;
Tit. 2. 14. 'Tis ſo with us, we by ſin God's favour loſt,
Juſtice for Execution cry'd, to appeaſe it coſt
Ezek. 16. 5, 6. Chriſt's blood out of free love, not bound
To ſave any, 'twas mercy loſt man found,
Rom. 11. 22. God manifeſteth more grace in ſaving any,
Than ſeverity of Juſtice in deſtroying many;
Man wilfully ſinn'd againſt God, 'twas love
Joh. 3. 16. In God to pity man, free grace did move,
Not man's free will, to come to God, for he
Gen. 3. 8. Did run from God behind the Tree;
God call'd to *Adam*, in the Scripture ſee,
Not he to God, his will, no ſuch degree,
Had not free grace pitied him, yea did run
To *Adam*, or elſe had been for ever undone:
God commanded *Adam*, don't ſin, that's evil,
Yet *Adam*'s will led him to pleaſe the Devil.
If *Adam*'s free will in Innocency did lean
Prov. 20. 9. To ſin, who of us can ſay, My heart's clean?
Jer. 44. 16. Man's will not only blemiſh'd with indiſpoſition,
But alſo byaſs'd to God's with oppoſition;
Mat. 23. 37. Man's will not ſubject to the will of God,
Nor can be ſubject, by nature ſo odd,
Rom. 8. 7. And averſe, natural men don't underſtand,
1 Cor. 2. 14. Nor love the things of God, till God's hand
Makes a willing people, by's power in's day,
Pſal. 110. 3. By's Spirit regulates our wills in his way.
Men naturally are dead ſpiritually, no love
To ſpiritual things, till free grace us move;
Man's will not only impotent, but obſtinate,
Acts 7. 51. Reſiſts the Spirit's motions whiles unregenerate.
Man by nature ſo far from doing a good act,
He can't ſo much as a good thought effect;
Papiſts ſay, man hath ſome ſeed of good,
But Scriptures don't, that I ever underſtood,
Whiles in a natural ſtate, in Scripture find,
Rom. 8. 7. An enemy againſt God is a carnal mind;
Tho' many have had very great diſpute
Concerning free will, yet we ſee ſad fruit;

Hot

Hot diſputes about free will are banding,
Yet man's like the Beaſt, without underſtanding, Pſal. 49. 20.
Will, a ſelf-determining faculty yet withſtood, Jer. 44. 26.
By its corruptions not inclinable to good, Joh. 8. 44.
But to evil, by ſad experience, and herein
Abhor thy ſelf, God's not the Author of ſin; Job 42. 6.
Be humble for corrupted nature, take heed Jam. 1. 13, 14
What thoughts of free will thou breed;
Don't plead ſin's excuſe, God will confute 1 Joh. 3. 8.
Thy plea, without the wedding garment mute; Mat. 22. 12.
Make uſe of reaſon, underſtanding aſſent,
Will regulate and draw your conſent, 1 Cor. 14. 20.
Underſtanding, affection, conſcience at leaſt
Are principal in man, will is in beaſt.
Now, Reader, you may plainly ſee ſtill
Free grace only leads to God, not free will,
Man's will being corrupted and deprav'd, } Eph. 2. 8.
It muſt be by free grace we are ſav'd: }
If this be truth, then a queſtion crav'd, Object.
Whence is't man's will ſhould exalted be Jer. 10. 23.
To come to God? can he attain this degree?
Some are free to give man this liberty: Sol.
No, Chriſt is the way, I muſt tell thee, Joh. 14. 6.
There's no other name or way, and herein
'Tis the blood of Chriſt only cleanſeth ſin; 1 John 1. 7.
Tho' many in conceit of their free will run,
None comes to God but by the Son; Acts 4. 12.
To attribute that to man's will, I'll impart,
Which is from grace, is from a proud heart; 2 Cor. 3. 5.
Proud man would be ſomething, that he
Might glory, not all to Chriſt beholden be; Gal. 5. 26.
Thus lies fallen forlorn man, and degenerate, Rom. 1. 21, 22.
Lockt up in obſtinacy, darkneſs, doth hate Micah 3. 2.
God and godlineſs, living in unbelief ſtill,
Minding his own things, doing his own will; 2 Pet. 2. 1, 2.
So by ſin man works his own damnation,
Unleſs God's Spirit works his regeneration;
The Spirit alone can open blind eyes, } Acts 26. 18.
The Spirit's work's to turn from the ways }
Of ſin and Satan unto God, by his diſplaies.

1 Theſ. 5.19. Don't ſtifle the Spirit's motions when alive,
Gen. 6. 3. The Spirit with thee may not always ſtrive,
Thy ſin may hinder the Spirit, herein
Rom. 1.20. The Spirit works ſo far, no excuſe for ſin;
Grieve not the Spirit, for without exemption
Epheſ. 4. 30. The Spirit ſeals the day of Redemption;
Hoſ. 13. 9. So if thou periſh, 'tis of thy ſelf, and
'Tis of grace any is ſaid underſtand;
Tho' the Spirit do work in the intellectual,
Yet God not bound to make it effectual;
Luke 9. 23. Be humble, man, lie low, deny thy own will,
If doſt expect to come to ſalvation's Hill,
Rom. 9. 16. Abhor thy ſelf, free grace and love adore,
By Chriſt alone haſt God's favour any more,
Col. 3. 11. To exalt man's free will doth God's free grace,
Chriſt love, and righteouſneſs much deface,
John 8. 36. And doth ſlight alſo the Spirit of grace;
Rom. 11. 33, 36. Therefore, far be it from me, I'll pray ſtill,
And depend on Chriſt, 'tis the Father's will,
Mat. 17. 5. Pſal. 115. 1. To him be glory, and to his glorious Name,
Dan. 9. 8. But to us belongeth confuſion and ſhame.

Sect. 2.

Object. SOme ſay, it ſeems, free will by reflect,
And general Redemption you reject;
Sol. Yea, which I ſhall make more clear
Heb. 12. 28. By what follows, if read with holy fear,
And firſt in my way falls by reflection
This great point, and many Objection
In anſwering, I hope your deſire to fulfil,
Then proceed more diſtinctly againſt free will.

The Objection.

Object. That God hath received a Ranſom for all,
And if all be not deſign'd, but fall
1 Tim. 2.6. Short of glory's way in their ſtation,
God is unjuſt to take for their ſalvation
A Ranſom, to free them from deſolation,
And yet appoint them unto damnation.
Sol. I anſwer, God hath receiv'd a price indeed
Of worth, enough for all, but oh take heed,
It was not intended for all, nor for all paid,

By

By God the Donor, nor, obſerve what's ſaid, John 17. 24.
By Chriſt the ſufferer, ſo that in property
Of ſpeech Chriſt did not for all men die;
Nor God hath not, I alſo do debate, Pſal. 50. 16.
Receiv'd a Ranſom for any Reprobate;
Take heed then, at free grace don't grutch,
For Chriſt paid not a Ranſom for any ſuch; John 17. 9.
Chriſt doth not for the world pray, Rom. 8. 33.
Much leſs doth Chriſt for the world pay;
God receiv'd no Ranſom by reflect, Eph. 1. 4, 5, 6.
For any ſuch, but for his own Elect.
Chriſt redeemeth men of all Nations, Rev. 5. 9.
And of all conditions in their generations,
But not all particular perſons in their ſtations. John 17. 19, 20. and 2, 4.
For God the Father did not chuſe all,
Neither did Chriſt die for great and ſmall,
As to redeem all were of *Adam*'s fall; and 15. 15.
For the work of Chriſt in Redemption,
Doth not exceed the work of God's intention; and 12. 49, 50
Chriſt's work in Redemption by Reflection,
Doth not exceed God's work in Election,
See in Scripture, I ſpeak this the rather,
Becauſe Chriſt worketh from the Father; 1 Pet. 1. 2.
Alſo the Spirit doth not work Sanctification
In all, therefore Chriſt in way of ſalvation Tit. 2. 14.
Did not redeem all in their generation;
For the work of the Spirit in Renovation,
Is not ſhort of God's work in Electation,
Nor of Chriſt's in Redemption, ſo done, John 14, 26.
Becauſe works from the Father and Son, and 15. 16.
Taking poſſeſſion of thoſe God did Elect,
And Chriſt purchaſe alſo with reſpect,
To thoſe only whom redeem'd by reflect, Joh. 16. 7,
Their ſanctification the Spirit doth effect. 13, 14, 15.
The cauſe of man's Redemption was love John 3. 16.
In God and Chriſt, only mercy did move
Chriſt to die, which doth not extend to all, Rom. 9. 13.
Neither intended for great and ſmall John 13. 1.
Of the world, Chriſt did not riſe again
For all, neither die for all, 'tis plain

and 17. 9. In Scripture, Christ doth not for all pray,
Neither did Christ die for all, Scriptures say,
Acts 26. 18. Nor redeem all from sin and Satan's way,
'Tis a plain truth in the world to this day,
1 Tim. 2. 5. The Death, Resurrection, and Mediation
Of Christ are inseparable in their station,
His Sufferings and Offices are one compleat
In Christ, as Redeemer, I would repeat
Heb. 7. 25. His Intercession, only for his, a mercy great,
Then this general Redemption doth cheat
Most of the world, in false hopes Satan's feat
For Christ doth not inwardly all instruct
Mat. 13. 13. As a Prophet, nor rule by a spiritual product
In all hearts as a King, which doth imply,
Rev. 15. 3. For all as a Priest Christ did not die;
The Offices of Christ are of equal extent,
Rom. 8. 31, 32. To this the Scriptures do full consent,
Gal. 5. 22, 2 Thes. 3. 2, 3. They for whom Christ died, Scripture saith,
To them is given the Spirit and Faith,
Love, Hope, with every spiritual saving grace,
But this all men have not in their Race,
1 John 5. 19. Which is evident in most mens lives, base
In conversation, the Gospel they disgrace;
1 John 3. 8. Christ died to destroy works of the Devil,
Tit. 2. 14. And to redeem his from sin and evil;
Had Christ laid down for all his life
Isa. 45. 21. A Ransom, then God's Justice would not strife
For further satisfaction, if once compleat
Satisfied, a second punishment so great,
Rev. 15. 3. Could not without injustice be inflicted,
This in the Scripture is clear predicted.

Sect. 3.

Heb. 9. 12. THat the freedom all have by Redemption
From temporal and eternal, without exemption,
Punishments at present and to come, I dilate
All the good to heart, soul, body, or state
That any enjoy, is by Redemption clear
Psal. 36. 6. Of Christ, who saveth all, as doth appear
In Scripture, both men and beasts, and
1 Tim. 4. 10. Especially them that believe, understand.

Here's

Here's God's general preſence with all, ſeeing
From God all live, move, have their being,
Fills Heaven and Earth, as God omnipreſent,
As the Infinite God a Being hath lent
To all creatures, as the works of his hands, } Act 17. 27, 28
Is with them that keep not his commands,
Nor live not in his fear in all Lands.
Chriſt in a general ſenſe was the Lamb ſlain Rev. 13. 8.
Before the foundation of the world, maintain
The world in being, and all to this day,
Otherwiſe Juſtice would ſoon us ſlay;
Yea *Adam* had been deſtroyed for his ſin
Immediately, had not Chriſt ſtood in
To appeaſe God's Juſtice, which did cry,
Adam hath ſinned, he ſhall ſurely die: Gen. 2. 17.
God's general grace upholds the whole Creation;
But 'tis ſpecial grace that leads to ſalvation,
By a ſpecial and particular application, Joh. 20. 28.
My Lord and God of my ſalvation,
Who loved me, and died for me; Gal. 2. 20.
Here lies man's happineſs, you may ſee; Pſal. 144. 15.
Caſt off general Redemption as Extortion,
Happineſs is in having God for my portion Lam. 3. 24.
By faith in Chriſt, in a particular application,
Being freely given to Chriſt in our ſtation
In Election, by the Father's free donation, John 17. 9.
Which is effected in us by Sanctification
Of the Spirit, in working our Renovation, 1 Pet. 1. 2.
Little of this work appears in converſation 1 Cor. 6. 9, 10.
In a general way in our Engliſh Nation,
But live in falſe hope, and preſumptuous ſecurity 1 Theſ. 5. 3.
Content themſelves, Chriſt did for ſinners die;
What tho' there's a God, what's that to me,
If that from Sin and Satan I am not free?
If God is not my God, by faith applied,
What tho' Jeſus Chriſt for ſinners died? Mat. 7. 23.
What the better if by Chriſt I am deny'd?
What comfort can be to us when tryed,
To hear and talk how Chriſt hath died,
If not according to Goſpel faith applied?

What's

What's Redemption to any natural man
Mat. 18. 3. Till converted? no more than to an *Indian*;
Only in this, by Redemption have at leaſt
Pſal. 36. 6. Their lives and beings preſerv'd, ſo have beaſts.
God makes his Rain on the Juſt to fall,
Mat. 5. 45. And Unjuſt, in an external way good to all;
As I ſaid before, man may in his ſtation
Enjoy all external things, yet not ſalvation;
Rom. 8. 33. 'Tis the Elect only that in ſalvation ſhare,
Then of general Redemption take care;
1 Pet. 2. 7, 8. Don't think Chriſt for all hath died ſtill,
And ſo may have ſalvation by free will;
Tho' many in general Redemption hurl,
Yet Chriſt prayeth not for the world;
And is't a likely thing Chriſt ſhould die
John 17. 9. For the world, and in prayer paſs them by?
Should Chriſt ſpend his blood to death,
For whom he will not ſpend his breath?
Will Chriſt ſuch love the world afford,
For whom he will not give his Word?
Chriſt prays not for the world, Scriptures deſcry,
And would Chriſt then for the world die?
Jud. 4, 5. Conſider what's ſaid before, as you paſs by,
And according to Goſpel faith it apply:
The Elect ſhall obtain a full Redemption
From Sin, and Hell, without exemption,
They, and only they, the cauſe this,
2 Tim. 2. 19. The Lord knoweth all who are his;
This the foundation that ſtandeth ſure,
God will make his Elect in heart pure,
Will give grace to fit them for his glory,
Epheſ. 2. 8. By grace ſaves us, not like free will ſtory,
By grace makes us run his Commands;
John 10. 29. None ſhall pluck the Elect from his hands,
Once in Chriſt, on whom Believers depend,
and 13. 1. Chriſt loveth them ſtill unto the end;
They are ſafe in Chriſt by Election,
And not like thoſe men, who by reflection
Say, a man may be now a Child of God
In the morning, yet in his life ſo odd,

Before night may be by ſin ſo evil,
That he may be a Child of the Devil.
Reader, conſider, underſtand and ſee
What men make of God's Eternal Decree,
How erroneous men are, and refutable,
In making the Eternal God mutable, Mal. 3. 6. Heb. 13. 8.
Which doth imply, and alſo give a lift
To man's free will, and not as Gods gift
To give grace and glory at his pleaſure, Pſa. 84. 11.
But as man acts, at his will and leiſure,
Which is repugnant to Scripture clear, Eph. 1. 5.
Which by Grace I ſhall hereafter make appear.
To conclude this head, with errors to deface
God's general, and alſo his ſpecial grace, 2 Tim. 2. 7.
Are not inconſiſtent in their proper place;
Yet 'tis ſpecial grace leads to eternal life,
Altho' ſome about it are ſtill at ſtrife,
How Pelagians, Arminians, do all flie
To this, the ſpecial grace of God deny,
And that Chriſt did for all men die, Rom. 11. 5, 7.
With equal extent, which Scriptures deny, 1 Theſ. 5. 9.
Which before is ſaid, if rightly them apply,
Yet thoſe men were of great parts, yet 2 Tim. 2. 10.
Miſled, their underſtandings wrong ſet,
Which I ſhall make more full appear,
As my Lines ſhall bring up the rear. 1 Cor. 12. 31.

Sect. 4.

Object.

SOme hold that God in's Eternal Decree,
Hath not abſolute appointed ſome to miſery,
But that God electeth, with ſome frequent,
All, upon condition that they repent
And believe, which in effect implies ſtill,
They may repent and believe if they will;
So conſequently God rejecteth, in's ſtation,
No man abſolute from his ſalvation,
But that God ſuſpendeth his determination,
Expecting man's repentance in his ſtation.
I anſwer, according to Scripture demonſtration, Sol.
That there is a particular and ſpecial reprobation; Prov. 16. 4. Rom. 9. 22.
Therefore can't be an univerſal electation, Jud. 4.

That

Rom. 11. 7. That you may not in your generation
Be miſled, or drawn in your ſtation
Rev. 13.8. To believe that God in's eternal diſpenſation
Hath choſen all men unto ſalvation,
On condition, leaving it wholly ſtill
To themſelves, to their own free will,
Jer. 16. 23. Either to ratifie it, or infringe it, ſee
2 Cor. 3. 5. What men make of God's Eternal Decree;
If men believe not, then God's Decree's annoy'd,
If perſevere not, then Election is void,
Otherways, if men believe, and ſtill purſue
Holineſs to the end, then they affirm it true;
Election remains in full power and virtue,
That this Opinion may not take with you,
1 Cor. 10. 15. I'll ſay ſomething againſt it, I hope true:
Conſider what I lay before you new,
And that you may underſtand by reflections,
I ſhall endeavour to anſwer ſome Objections,
In which I ſhall follow Scripture directions,
Gal. 1. 11. According to free grace unto me given,
I will lay Truth plain, as my name's *Stephen*,
Tit. 3. 5. Good works not the cauſe of Electation,
Tho' ſin's the cauſe of reprobation;
Damnation is the fruit of ſin's production,
2 Pet. 2. 1, 3. But not why God ordains men to deſtruction;
Mat. 11. 26. God in all his determinations is free,
Neither Election nor Rejection in degree
Are of works, God's Decree, tho' by ſome torn,
Rom. 9, 10. Paſſeth on Children are not yet born,
Having done neither any evil, or good,
God is free in Election, or Rejection underſtood
Rightly, 'tis plain in *Jacob* and his Brother,
Chuſe the one, and did refuſe the other;
Why God paſſeth ſome men by preterition,
I can't define the cauſe on no condition,
Eph. 1. 4, 5. But only in God, of ſome to make choice,
And others to reject, muſt be free grace noiſe,
God hath free mercy on whom he will,
Rom. 9. 18. And whom he pleaſeth he hardeneth ſtill,

As

As God hath Elected ſome unto Salvation,
So God hath appointed others to Damnation.
God all things for himſelf made hath,
Yea, the wicked for the day of wrath; Prov. 16. 4.
As God ordains veſſels of mercy, 'tis no ſtory,
So there are veſſels of wrath by preparatory
To deſtruction, on which Juſtice hath glory. Rom. 9. 22.
This is very clear in the Scripture ſtated,
Jacob have I loved, but *Eſau* have I hated: verſe 13.
What other reaſon for this can be
But his own pleaſure, and Eternal decree? Mal. 1. 3.
Gods abſolute power over man is intended
Clear, and free grace to the Elect commended.
But ſome may ſay unto me herein, Object.
Don't you make God the Author of ſin?
No, for reprobation goes before ſinment, Sol.
Not as a Cauſe, but as an Antecedent. Jud. 4. 2 Pet. 2. 8.
God by the decree of reprobation,
Don't infuſe ſin into man in's ſtation, Eph. 2. 5.
Nor compel man to do any ſin or evil,
Sin is of's own concupiſcence and the Devil's. Jam. 1. 13, 14.
Yet God doth ſet ſin's determination,
Not to confer on man a confirmation
In grace, to make man ſtand in's ſtation, Deut. 29. 4.
But permits man of his own accord
To commit ſin, as ſaith the Word Pſal. 81. 12.
In Scripture, 'tis very plainly ſo, Epheſ. 4. 19.
Limits man how far in ſin he ſhall go: 2 Kin. 19. 28.
Reprobation being an act of Gods power,
Hath no other cauſe but God to this hour: Rom. 9. 21.
But ſin's the meritorious cauſe of damnation, Hoſ. 13. 9.
As Juſtice executed in mans condemnation.
Man is not condemned, underſtand herein, Rom. 9. 19.
Becauſe man cannot chuſe but ſin; Ezek. 18. 31, 32.
In regard of Gods decree of reprobation,
But ſins in regard of's own inclination; Jer. 9. 14.
Tho' unregenerate men do nothing ſee,
But what God hath appointed in's decree, Acts 2. 28.
Yet underſtand man ſinneth because he will.

Mat. 23. 37, 38. Doth all in obedience to his own will;
And not in obedience to Gods command,
Whom God hath not ordain'd, understand
1 Pet. 2. 8. To save, they from sin never depart,
2 Cor. 4. 3, 4. But follow the imagination of their own Heart
Mat. 23. 32, 33. Till the measure of their sin is full,
Then Justice on them all gives a pull.

Sect. 5.

Object. Some may bring forth this production
Hard, God should ordain men to destruction.
Sol. Shall not the great Creator be free,
Mat. 20. 15, 16. To dispose his Creatures according to's decrees.
Shall not the Soveraign of the world alone,
According to his pleasure dispose of his own?
If man have any thing of's own in Season,
To dispose it at pleasure is but reason.
Rom. 9. 21. Hath not the Potter power over his Clay?
Shall not the great God have his way,
Who made both the Potter and the Clay.
Object. Say some God will have all to be sav'd,
1 Tim. 2. 4. Therefore Electeth all, tho' with sin deprav'd.
Sol. God will have all to be saved, the intent
God wills, and commands men to repent,
And believe the Gospel, so may be sav'd;
Man is to do his duty as is crav'd:
God will have all men sav'd, good news
Rom. 10. 12. To Elected sinners, whether *Gentiles* or *Jews*,
Yet we see grace in: Life most refuse.
If God would have all men to be sav'd,
All sorts, all Nations, is the question crav'd.
How is it they are not sav'd, that still
Eph. 4. 18, 19. They live in sin, and their Lust fulfil?
Rom. 9. 19. Yet who can, or hath resisted his will?
God would, and yet not sav'd by reflect,
Implies in Gods will or power, is a defect:
If men had power according to their will,
None in the world but would it fulfil;
Mat. 21. 14. To affirm God wills all mens Salvation,
Without exception in their Generation;

And the reaſon is always imply'd ſtill,
Why God doth not ſave them, or fulfil
The work of grace, is obſtinacy of man's will
By which they reject the work of grace,
So hinder God, or his work deface; Pſal. 50. 21.
This is to make God for man too weak, 1 Cor. 10. 22.
Which is Blaſphemy for any to ſpeak.
Say ſome again in their Generation, Object.
If God Elect not all men to Salvation,
He's partial, ſince all were in ſins ſtation, Eph. 3. 3.
Alike in their natural State or Creation.
This is not matter of debt, in this caſe, Sol.
Or matter of Juſtice, but matter of grace.
Suppoſe God chuſe a few, muſt he fall 2 Tim. 1. 9.
To be bound to ſave, or chuſe all?
Tho' God do freely chuſe, and ſave many, Rom. 3. 24. John 3. 16.
Yet not bound to chuſe, or ſave any.
If a King, as before, of Malefactors ſave one
Of many, muſt he therefore, hereupon
Save all, no, no reaſon it ſhould be done.
But if God a few only chuſe and cheriſh, Object.
And leave the greateſt number to periſh
In Hell, for Eternal flames to be fuel; 1 Joh. 5. 19.
If God be not partial, yet ſeems cruel.
I anſwer Gods bounds of mercy are ſpacious; Sol.
God is infinite, and unutterably gracious, Eph. 2. 4.
To chuſe any man or woman, and herein
Obſerve, out of the corrupted Maſs of ſin.
When polluted in our Blood, God ſhould ſay Ezek. 16. 6.
Live, and from the world, come away,
And leave the reſt in their ſin to ſtay;
In that forlorn undone condition, by ſin
Man brought himſelf in this cauſe, herein
God no way bound, as before you ſee,
To redeem any man, or any one to free:
So then this concluſion I draw muſt,
God is righteous, not cruel he is, but juſt, Iſa. 45. 20, 21,
Juſtice doth but condemn in its ſtation, Rev. 15. 3.
As man is in ſin ſo paſſeth condemnation.

God is gracious that any enjoy Salvation,
And but righteous, if all in their Generation
Had been appointed unto utter desolation.
Rom. 3. 23. There's cause in man, Justice should pass ye,
But there's no cause at all of mercy.
When God rejecteth men, his determination
Is to condemn them for sin to desolation;
But when God Electeth any in their station,
He determines not to bring to Salvation;
Tit. 3. 5. For their obedience in their Generation,
Eph. 1. 4. But for his free, eternal dispensation;
Isa. 48. 9, 11. There's somewhat moveth God to damnation,
But nothing without God moveth to Salvation.
If any be appointed unto consolation,
If all be not appointed unto damnation;
Rom. 3. 23. Gods mercy upon his Justice hath the hand,
Ephes. 2. 5. For all have transgressed Gods command,
'Tis by free grace any is sav'd, understand.

Sect. 6.

This universal and conditional Election,
Doth in some respect set man by reflection
Above God, and overthrows Gods end
Rom. 9. 23. And aim, in all's counsel, and decrees intend
The glory of's free grace in his dispensation.
This God design'd when Elected any to Salvation.
This is plain in the holy Gospel story,
To make known the riches of's own glory,
On those whom God prepares for his auditory
Col. 1. 12. By free grace, makes meet for Heavens glory.
How shall God attain this sin's dispensation?
Not by chusing all men unto Salvation,
If they will themselves in their Generation.
How is the glory of his free grace magnify'd,
If sufficient power in the Creature did reside,
If grace to one more than to another be deny'd,
If God doth alike for all by free will imply'd;
Electeth all alike, to glory and salvation;
Mat. 25. 34. If God prepareth Heaven no more by implication,
For one man than another in his station,
Doth not the Spirit work our renovation.

The

The will of God, by this opinion you ſee — John 14. 2.
Is order'd and diſpos'd by mans will free.
God Electeth all on condition in their ſtation,
But Gods final and abſolute determination
Is ſuſpended, by mans will in operation,
As if man could of himſelf attain ſalvation.
Man at liberty to make it good at leiſure,
Or to make it void at his pleaſure;
If he will be ſav'd, he may in's Generation,
If not, then man muſt have damnation.
If God have ordain'd him unto ſalvation, — Acts 13. 48.
All is as men act in their ſtation;
What is this, but to make God by reflect,
An underling unto man in ſome reſpect?
For to make the will of God, I ſay ſtill,
Subſervient unto that of mans will,
Which is a moſt blaſphemous derogation
To God, for by this opinion, by reflection,
God doth not do ſo much, in Election, — Iſa. 43. 13.
And glory, as man doth, in his Station, — Phil. 2. 13.
God chooſeth man, on condition to Salvation,
If he do thus and thus in his generation,
As if heaven depended on his Converſation,
But man ſtrikes the ſtroke, here ſtill,
Makes ſalvation ſure, by his own will,
So that man elects, himſelf, in's generation,
Much more than God doth for ſalvation,
Conſider, my Friends, this point, obſerve, ſee,
What greater derogation to God can be, — Ephes. 1. 11.
Than is given to mans will in ſuch a degree,
Chriſt ſaid to his diſciples, in Scripture ſee,
You have not choſen me, but I you free; — John 15. 16.
Not they Chriſt by their deſerts I ſay ſtill,
Nor by the good uſe of their free will,
If all choſen be, on condition to ſalvation,
If they will accept it in their Generation,
Or act for it, which doth imply ſtill,
That they may have it if they will: — Rom. 11. 7.
Damn'd Reprobates in Hell by this leaven,

Have

Have as much reaſon as a Saint in Heaven,
To be thankful unto God, he may ſay,
But not I am ſure in a Scripture way;
God did as much for me, a fooliſh Elf
Gal. 2. 16. As him, but did not ſo much for my ſelf.
Conſider on the other ſide, mind it well,
May not a Saint in Heaven ſay and tell,
God hath done ſo much for thoſe in Hell,
As ever he hath done for me by reflection,
For they and I had all one Election;
Yea, God aſſiſted them as much as me,
Eph. 2. 9, 10. Which implies there's nothing in Gods decree,
For he is to all alike, which implies ſtill,
They have not us'd their own free will,
As well as I have done, 'tis ſo crav'd,
The only cauſe are damn'd, and I ſav'd;
Iſa. 65. 5. Therefore I will thank my own free will
And not God, at leaſt I have imply'd ſtill
No greater cauſe to thank God than
Thoſe in Hell, of all the damned men,
If any difference be, between them and me,
1 Cor. 4. 7. 'Tis not God made it, nor yet his decree,
But my ſelf, ſee how free will doth ſtrike;
For God did for them and me alike;
Tho' they not ſav'd with me, the reaſon
Rom. 11. 6. Did not for our ſelves alike in ſeaſon;
Therefore, they are all, every way I cry,
As much oblig'd to thank God as I.
Conſider this Reader, and underſtand, ſee
Pſal. 115. 1. Here's free will, exalted in a high degree;
Dan. 9. 8, 9. But from ſuch a conceit Lord deliver me,
And let me admire thy gracious love ſtill free.

Sect. 7.

Rom. 8. 29, 30. If any man be ſav'd by free will ſtory,
He may thank himſelf, in's ſelf glory,
And not in God, how do men deface
Gods glory, or the glory of's free grace;
By exalting mans corrupted will ſo baſe,
Eph. 1. 5, 6. God hath predeſtinated us in our race

By

By Chriſt, to the praiſe of his free grace;
How ſo? not by man's own inclination ſtill,
But according to the pleaſure of God's will,
To ſhew God works freely in our ſalvation,
Without any impulſion, or any provocation,
From External cauſes in his diſpenſation, Ezek. 16.6.
In ſaving us freely in his ſalvation;
We muſt be ſav'd according to God's will
And pleaſure, not according to our own, ſtill.
God muſt have the firſt and great ſtroke
In this mercy, let's not the Lord provoke, 2 Cor. 10.22.
Or deſpiſe the riches of his free grace ſtill,
By advancing corrupted man's free will;
Let us all rather God's free grace admire, 2 Theſ. 1.10.
Not free will in us, or any natral deſire,
Why God hath choſen me, and neglecting
Others, oh! this ſhould be heart-affecting,
That God ſhould take me into his Decree,
Whence is it? what did God ſee in me Luke 1. 6.
More than in others whom God paſſeth by? Pſal. 8. 4.
Why God did chuſe me, is free grace, I cry,
What's man that God ſhould mindful be
Of ſuch a brute? a beaſt by nature is he:
Admire the goodneſs of the Lord of Lords,
That ſuch free grace unto man affords,
Man that's corrupted Clay, yea worſe by ſin, Iſa. 43. 13.
Oh! then admire the goodneſs of our King;
We were all alike to God by reflection,
In the act of his free, eternal Election, 1 Cor. 6.11.
Lay together in the ſame corrupted maſs
Of ſin, how came it then ſo to paſs,
That God ſhould pitch on me? for alas! Ezek. 16.6.
I was in my blood, in the ſame gore
Of ſin, admired be free grace for evermore,
When God came to chuſe a little number, 1 John 5. 19.
In compariſon of thoſe he left to ſlumber
In ſin and corruption; oh! what a mercy
That God ſhould pitch on thee and me,
Which if free grace had not ſo run,

We

Ezek. 16. 5, 6. We had been loſt, and for ever undone;
Had God ordain'd all to ſalvation compleat,
His mercy had been out of meaſure great,
But that God ordains any to ſalvation,
When on the contrary, in men's generation
Mat. 7. 13. He hath ordain'd millions unto deſolation,
Whoſe ſtate by nature was no way worſe
Than ours, and ſtrength in a natural courſe
Ephes. 2. 3. Was as great as ours in their generation,
Yet to exempt them from eternal ſalvation,
Whoſe care great as ours for reconciliation,
In any natural way, or natural creation,
Till God was pleas'd in mercy to prevent
Col. 1. 12, 13. Us, ſhould not this our thanks augment
To God, and raiſe our hearts in admiration
Of God's free grace, in chuſing us to ſalvation?
Bleſſed be God's grace, who hath choſen us,
Gal. 3. 13. Who deſerv'd as others his eternal Curſe;
Were no better for's choice than other,
Eph. 2, 1, 2, 3. But by nature were all as Brother;
Yet us, when many others are rejected,
Free grace and love hath us reſpected;
'Tis clear, for of two grinding at the Mill,
Mat. 24. 40, 41. One taken, the other left, implies grace ſtill,
And not in the acting of their own will;
God's will and pleaſure is the only reaſon
Why two men equally miſerable in ſeaſon,
Are made to differ the one from the other;
For by nature were both as Brother,
Therefore not the foreſight of our will,
Rom. 8. 7. Or natural inclination in us, I ſay ſtill,
In receiving or rejecting grace propos'd,
Zech. 12. 10. Altho' free grace be by ſome ſtill oppos'd,
Yet free grace, free grace, for ever I cry,
Ephes. 2. 4. And bleſſed be God for his rich mercy;
1 Cor. 4. 7. Nothing made a difference, but, ſay I,
2 Theſ. 1. 10. Free grace, which Saints will admire to eternity.

SECT. VIII.

Some ſay, if God in his eternal Decree, *Object.*
Hath appointed ſome unto eternal Miſery;
Tis in vain for ſuch to hear and pray, Mal 3.14.
And to uſe the means of Salvation's way;
Were as good do nothing in their Station,
If they be Reprobated, ordain'd to Damnation.
There is no Man knows his Reprobation, *Sol.*
Tho' ſev'ral marks of it in his Converſation:
'Tis God's ſecret, and to us 'tis very obſcure;
Let's follow the Scripture, a rule more ſure.
Secret things belong to God, let's not flatter Deut.29.29.
Our ſelves, let's do duty, and paſs this matter;
And know this, whatever any pretend,
God appoints the means, as well as the end.
For as God hath appointed Men to Glory; Eph.1.4.
Conſider it well, don't think 'tis a ſtory:
So, God hath appointed them to Sanctification;
And to the uſe of all in their Generation: 2 Theſ 2.13;
Holy means to attain the end, Salvation, 1 Pet.
And accordingly live in their Converſation.
And for ought I know, one reaſon may be,
Why God from Man conceals his Decree
Of Reprobation, for the Lord is independant;
Therefore, Man ſhould be ſtill Attendant
On the uſe of means, as a Creature-dependant Iſa.40.29,30,
On God; for though Man be weak in's ſtation; 31.
Yet from God, Man hath a Power by derivation,
In and by uſe of the means, 'tis plain; Mal.3.14.
Therefore, don't ſay, to uſe means 'tis in vain.
Faith comes by hearing, Scripture's record, Rom.10.17.
There's a power in Man to hear the Word;
To wait on God, muſt his duty afford,
Muſt wait God's call, as Scriptures record.
The impotent Man waited many years
At *Bethesda*, no doubt with many fears;
Becauſe of's imbecility could not ſtep in Joh.5.2,3.
To the Pool for a Cure, conſider this thing.
Had he had a power according to his will,
He would have cur'd himſelf, would fulfil verſe 7.

His own desire; by this you may plain see
His Will unable to attain this degree,
verse 8. Till Christ came, and made him free,
Had not power of himself so to be;
Yet wait on Ordinances, but rest on none
For Salvation, but on Christ alone.
Some soon enjoy by faith this Treasure,
Others God's pleas'd to hold with longer leisure,
What shall I say to this, 'tis his pleasure?
Let's do our duty in faith, not measure
Mat.20,3,6. God's Dispensations, he is God of power,
Calls some the third, some the eleventh hour;
Then don't conclude thy Reprobation bold,
Joh.10.16. Don't exclude thy self out of Christ's fold.
To inquire into God's eternal Decree
Is not thy duty, 'tis no work for thee;
Therefore to the means thy self apply,
Depend on Christ in use of means, try,
2 King 7.3,4. He may have mercy, if not, can but die;
Take the Lepers resolution, to Christ fly,
Mind what's said before, as you pass by,
For elected Sinners salvation Christ did die.
The work of Salvation is by God, see
By the inchoation, or beginning of the decree,
In Christ, as the means of God's dispensation,
And by the Spirit, in way of consummation;
1 Pet.1.2,3,4. The means is made effectual to Salvation:
The Spirit doth work faith, and doth apply
The means in all elect, tho' not immediately.
Eph.3.7. In all the Spirit works grace without dispute;
Then obedience, holiness, is the first fruit
Gal.5.22. Of faith, and way to Heaven, 'tis plain
In Scripture, then do thy duty, I say again.
God hath required thee the means to use,
As reveal'd in Scripture, don't it refuse.
Joh.14.26. Remember what I say, don't it forget,
Luk.5.4.to the 7 verse. At Christ's Command, let down the net;
Perhaps the Lord hath appointed thee
To life and glory in his eternal Decree,
Which is obscure, and hidden from we.

To

To make thy Election ſure, is more plain
In Scripture, then do thy duty once again, 2 Pet 1.10.
Tho' thou know'ſt not the iſſue or event,
Leave that to God, and the means frequent:
Uſe Ordinances, and practiſe them in Power,
God may ſave thee in the trying hour;
Yet in uſing them, don't ſuch thoughts cheriſh, Luk. 17.10.
As to merit by duties, that's a Papiſt's flouriſh;
Yet, without the means, you will periſh.
Having this Seal, God knows who are his.
Don't venture thy immortal Soul amiſs, Mark. 8.36,37.
Upon ſuch hazard and uncertainty as this.
Who knows, God may receive thee into bliſs
And glory, then will accompliſh his Decree,
May'ſt live to his praiſe unto all Eternity. Joh. 17.24.
Thus I have diſtinguiſh'd according to deſire,
Between free grace and free will; admire
Free grace, live to glory by faith and prayer. 1 Cor. 10.15.
Conſider what's ſaid, and thy ſelf recruit
With *Paul*, thoſe errors of free-will to confute.
Who art thou that againſt God doſt diſpute.
For a concluſion, Conſider theſe Scriptures deem'd,
Admire free grace, let free-will be leſs eſteem'd. Rom. 9.20. Mat. 11.25,26.

Pſal. 115. 1. *Jer.* 10. 23. *Dan.* 9. 8. *Joh.* 15. 5. *Rom.* 9. 16, 18. 1 *Cor.* 4. 7. 2 *Cor.* 3. 5. *Eph.* 2. 8. *Eph.* 1. 4. to the 7 verſe. 1 *Pet.* 2. 9.

Now unto the King eternal, immortal, inviſible, the only wiſe God, be Honour and Glory for ever, and ever, Amen.
1 Tim. 1. 17.

FINIS.